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THE GIFT OF
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Mr. W. C. Williams

AMONG MANY WITNESSES.

A Book for Bible Students.

By J. J. Randall
EVANGELIST M. B. WILLIAMS.

FOURTH EDITION.

FLEMING H. REVELL COMPANY,
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TO MY MOTHER
WHOSE FERVENT AND EFFECTUAL PRAYERS
BROUGHT ME TO HER GOD,
AND WHOSE UNCEASING LOVE HAS FOLLOWED ME
WITH ITS HEAVENLY INFLUENCE
ALL THROUGH
MY CHRISTIAN LIFE,
I AFFECTIONATELY DEDICATE THIS LITTLE VOLUME.
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PREFACE.

IN response to the many earnest requests of those who have heard these readings and sermons, I now present this little group to the public, seeking so far as possible to preserve in their written form the matter and style of the heretofore unwritten addresses. If this little book shall find favor with its readers, the author promises another volume in the near future in which the sermons on "The Blood," "The Holy Spirit," "The New Birth," "Prevailing Prayer," and others will appear.

PREFACE TO SECOND EDITION.

TO my great surprise, though this book has been before the public less than three months, I am requested by my publisher to revise and correct it for a second edition immediately. In making these changes, I wish to express my gratitude to the friends who have spoken so many kind words concerning the volume, and can only hope and pray that God may bless the second edition more abundantly than the first.

M. B. WILLIAMS.

Atlanta, March 29, 1892.

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AMONG MANY WITNESSES.

I.

OPINIONS.

"THY WORD WAS UNTO ME THE JOY AND REJOIC-
ING OF MINE HEART."—*Jer.* xv., 16.

THE Bible is the story of God seeking after fallen men. It opens with the picture of a perfect Eden and a sinless pair; chronicles the story of their disobedience and their fall. From that on the entire sixty-six books are mainly taken up in tracing God as He follows them up, and from their wandering progeny gathers out a nation, that through that nation all others might be blessed. His dealings with them, their stiffnecked rebellion and imperfect conceptions of morality and God, absorb and fill their literature. The Psalmists sing and the Prophets battle in the darkest hours in trying to maintain a pure religion; and with promise of a coming Heavenly King, seek to

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fan devotion's spark into a flame, until God sickened by their growing wickedness typifies through Hosea's son (in calling him "Lo-Ammi"—not my people) you are mine no more. Yet in memory of His everlasting covenant His prophets continue to warn and prophesy for nearly 400 years, until 333 predictions are recorded of the coming King. Then the lips of prophecy are sealed and 400 years of silence follow. The New Testament tells the story of the King; His birth, His life, His death and resurrection; the founding of His church, and gives rules for their faith and practice.

In the creation God breathed into man's nostrils and he became a living soul, in fact, a son of God, but this he forfeited by disobedience. God purges the earth by a flood and then chooses out a nation. He calls man His son no more: they are "My people, *the children of Israel.*" But the Heavenly King was also the second Adam, and as man had fallen through the disobedience of the first and become unrighteous, so through the obedience of the second should many become righteous and rise into newness of life. His great mis-

sion was to restore man's lost Sonship in the family of God. After His resurrection He breathed again in the new creation upon His disciples, and by the Holy Ghost they were born from above and into the family of God again. Now man is a son once more—a joint heir with the King; and that he may not trade his birthright for an apple or a mess of pottage his “life is hid with Christ in God.” The Book closes with the Apocalypse, which supplies the place of a series of prophetical books telling the story of the future to the end, and closing with the risen King victorious and triumphant over a new Eden, where sinless man again walks by the banks of the “River of Life;” this time with unrestricted access to all trees—to disobey or to go out no more forever, as the devil which deceived him is where he can deceive the nations no more.

We call this book the Bible ; it is a literature. It is more ; it is a double literature. Have you mastered it as such? Read what noted men have said concerning it :

Francis W. Upham, in “The Wise Men,” thus speaks of it: Down to Abraham's day the truth in the Bible was not of Jewish origin on

its human side; it was not wholly so afterwards. Job, in whose thoughts and words there is not a trace of the law given on Mount Sinai, was not a Jew. The Bible is not a Hebrew book. The Bible is the Book of Man. It is the Divine record of truth revealed before Abraham's day. Truth which it pleased God to preserve through the children of Abraham free from all taint of their sins and errors, yet made more clear and impressive by their sins and errors. It is no less glorious, if on its human side this truth be in part Chaldean, or Egyptian or Persian; while it is of no consequence as to its authority, since it reaches us through inspired men, free from its corruptions on other lips, and pure as "if breathed from on high."

Dr. Samuel Johnson, some days before his death, but while on his death-bed, said to his friend, Mr. Hoole: "I conjure you to read and meditate upon the Bible; do not throw it aside for a play or a novel. I regret that I myself have lived in so great negligence of religion and the Bible, and have often reflected what I could hereafter say when asked why I had not read it more attentively." To a young friend, in

whom he was much interested, he also expressed himself thus: "Young man, attend to the voice of one who has possessed a certain degree of fame, and who will shortly appear before his Maker. Read the Bible every day of your life."

Thus Carlyle says: "In the poorest cottages is one Book wherein for several thousand years the spirit of man has found light, nourishment and an interpreting response to whatever is deepest in him; wherein still to this day, for the eye that will look well, the mystery of existence reflects itself; if not resolved, yet revealed and prophetically emblemed; if not to the satisfying of the outward sense, yet to the opening of the inward sense, which is the far grander result."

Milton says: "There are no songs to be compared with the songs of Zion, no orations like those of the prophets, and no politics like those which the Scriptures teach."

The following is from Cowper:

"'Tis Revelation satisfies all doubts,
Explains all mysteries except her own,
And so illuminates the path of life
That fools discover it and stray no more."

Speaking of authenticity, Sir Isaac Newton

says: "We account the Scriptures of God to be the most sublime philosophy. I find more sure marks of authenticity in the Bible than in any profane history whatsoever."

Said Daniel Webster: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

Listen this time to the words of a great scientist, Prof. Arnold Henry Guyot: "Whatever changes we may expect to be introduced by new discoveries in our present views of the universe and the globe, the prominent traits of this vast picture will remain, and these only are traced out in this admirable book of Genesis. These outlines were sufficient for the moral purposes of the book; the scientific details are for us patiently to investigate. They were no doubt unknown to Moses, as the details of the life and work of our Saviour were unknown to the great prophets who announced His coming, and traced with master hand His character and His object centuries before

His appearance on earth. But the same Divine hand which lifted up before the eyes of Daniel and of Isaiah the veil which covered the tableau of the time to come, unveiled before the eyes of the author of Genesis the earliest ages of creation, and Moses was the prophet of the past as Daniel and Isaiah and many others were the prophets of the future."

Prof. Dana, speaking especially of Genesis, says: "There is so much that the most recent readings of science have for the first time explained that the idea of man as the author becomes utterly incomprehensible. By proving the record true science proves it Divine; for who could have correctly narrated the secrets of eternity but God Himself?"

Sir John Herschel, the famous astronomer, said: "All human discoveries seem to be made only for the purpose of confirming, more and more strongly, the truths contained in the Holy Scriptures."

John Adams said: "I have examined all, as well as my narrow sphere, my straightened means and my busy life would allow me; and the result is, that the Bible is the best Book in the world."

Napoleon Bonaparte said : "The Bible contains a complete series of facts and of historical men to explain time and eternity, such as no other religion has to offer. Everything in it is grand and worthy of God. Even the impious themselves have never dared to deny the sublimity of the Gospel, which inspires them with a sort of compulsory veneration. Book unique! Who but God could produce that idea of perfection, equally exclusive and original?"

It has taken Dryden, however, to tersely sum up the controversy :

" Whence but from Heaven could men unskilled in arts,
In several ages born, in several parts,
Weave such agreeing truths, or how, or why
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gain and martyrdom their price."

If we turn to the great materialists, we will yet hear words of reverence and commendation for the Book. Renan, who is to-day at the head of the great religio-materialistic controversy in Europe, in speaking of the purity and simplicity of the Christian system, says :
{ "If Christianity goes wrong, to renew itself it has only to turn to the Gospels."

Again, in speaking of Isaiah: "At the time of the captivity, a poet whose soul was full of harmony saw the splendors of a future Jerusalem to which the nations and the far-off isles should be tributary—in colors so soft that one would have said that a ray from the beaming face of Jesus illumined it at a distance of 600 years." *Renan*

How differently sound the words of Thomas Paine, the infidel leader of less than a century ago! In the preface to the second part of his "Age of Reason," he says: "I have furnished myself with a Bible and Testament, and I can say also that I have found them to be much worse books than I had conceived. If I have erred in anything in the former part of the 'Age of Reason,' it has been by speaking better of some parts of those books than they deserved."

In the second part of the "Age of Reason," he says: "And to read the Bible without horror we must undo everything that is tender, sympathizing and benevolent in the heart of man." "People in general know not what wickedness is in this pretended word of God. Good heavens!—it is quite another thing.

It is a book of lies, wickedness and blasphemy."

Thus do we find men in all ranks in life testifying to the power of the Word of God—poet and historian, philosopher and scientist, statesman, soldier, materialist and free-thinker; the scoffer alone finds it a bad book.

II.

ITS HISTORY.

"WRITE THIS FOR A MEMORIAL IN A BOOK."—

Ex. xvii., 14.

IF we follow the hypothesis of some students, who believe the Book of Job to have been written by Job himself, and that he was contemporary with the patriarchs, we must make that the beginning of our Scriptures. We will place it then as many years before Christ as we have passed since His time, and say it was written about B. C. 1893. At what period it found its place with the other canonical books no one can say. The style is so much like Solomon's that one is tempted to think that he must have edited Job's private journal. It is the only book entirely un-Hebraic in its origin, and in it the term Satan } is used for the first time.

As early as the year 1491 B. C. we find the Lord commanding Moses to "write in a book" the chronicles of Israel's journeyings and the events by the way (*Ex. xvii. 14*). How much

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he had written before this, no one can tell ; but it is not unlikely that his forty years of sojourn in the Wilderness produced the Book of Genesis, and that we have it to-day just as it came from his hand. And now his journal of their wanderings and his own personal reminiscences in connection with their deliverance begins. In the year 1451 B. C., closing the third and last forty-year period of his life, we find him "making an end of writing the words of the law in a book" (Deut. xxxi. 24), and caring for their preservation by carefully placing them in the Holy Ark ;—then he died. It was then the work of Priests and Scribes, while the memories of their remarkable Leader were still fresh in their minds, to begin the compiling and editing of the work which we now know as the Pentateuch, adding here and there tender and solemn testimonials to his greatness and meekness, and supplying, where needed, biographical details. Nor was this work of editing finished for many days, for in the last chapter of Deuteronomy, the tenth verse, we are led to believe that much time had then elapsed since Moses's death. In Deut. xvii. 18, Moses gave directions for the future King—

for he saw that a monarchical government would be the inevitable result of their perverseness—concerning this Book. He was to have access to the sacred manuscripts, and to make copies of them for his own personal perusal. Who shall say that “the Lord’s anointed,” the servant who prophesied of the coming Christ, did not pay the farewell tribute to the memory of the Great Law-giver.

Now began this Shepherd King to tune his harp and sing sweet songs of Zion, as with prophetic voice he heralded his coming Son—that greater Son who deigned by David’s mouth to speak a thousand years before His birth. For 500 years there had been no additions to the “Book of the Law,” but now one of the choicest portions was added—the first collection of Psalms (1-41). Other Psalms were written by David, but they appear not to have been collected for Temple use until a later date.

Then came the Books of Joshua, Judges and Ruth, probably all written or edited by Samuel or by the priests under his supervision, as the events in Judges are brought down to the day when Samuel was fifty-one years of age (1120

B. C.). The journals of Joshua might have been in use previous to this time, but were not completed by Joshua himself, as the last chapter plainly shows.

Solomon was the next writer. "His Song of Songs," supposed to be the first of his writings, and written soon after his father's death, was followed in middle life by the Proverbs. These, however, were not edited in full until the reign of Hezekiah, 250 years after Solomon's death (see Prov. xxv. 1); and the last two chapters are by different writers: the last are the words of Lemuel's mother; the one preceding it, of Agur. The Book of Ecclesiastes is supposed to have been written by him in his later life, when, having tried all things "under the Sun," he found them but "vanity."

Then began the prophets to write, Jonah in the ninth century B. C., Hosea, Amos, Joel, Micah, Nahum and Isaiah in the eighth; Jeremiah, Habakkuk, Daniel and Zephaniah in the seventh; Ezekiel, Obadiah, Haggai and Zechariah in the sixth.

For the convenience of students we insert an exact chronological table of the various prophets in regular order as to time.

CHRONOLOGICAL TABLE OF THE PROPHETS.

NAMES.	B. C.		B. C.		B. C.
Jonah	862	Micah	750	Habakkuk	626
Joel	800	Nahum	713	Ezekiel	595
Amos	787	Daniel	670	Obadiah	587
Hosea	785	Zephaniah	630	Hagai	520
Isaiah	760	Jeremiah	629	Zechariah	520
				Malachi	397

In these days there came upon the scene an important character in the person of "Ezra, the priest, a scribe of the law of the God of Heaven" (Ez. vii. 12). This man was born not far from the year 500 B. C., and was a direct descendant of Aaron, the high-priest (Ez. vii. 1-5). To him was given the honor of leading out the remnant of the captivity from Babylon in 457 B. C., and carrying down the treasures for the newly erected temple at Jerusalem, where he probably continued as priest and scribe. This man was one of those land-marks which mark great revivals in the church of God through bringing out His Word, and giving it new prominence.

Josiah had been his kingly predecessor in this line a little more than 100 years before; but Josiah died in the year 610 B. C., and for nearly 100 years the word was forgotten. But now

expository preaching was again begun; and, so great was the mingled joy and sorrow of the people, as once more they heard the old Book read, distinctly and with sense and meaning given, that they rose as one man and stood in tears from morn till mid-day. (Read Nehemiah viii. for the account.)

All this time the work of Ezra increased and multiplied. He had written the 119th Psalm to be chanted by the liberated captives on their homeward march from Babylon; others soon followed: the archives of the Temple were explored for historic matter; a psalm of Moses was found (Ps. 90); and other sacred manuscripts, which, added to his own, gave us the fourth and last division of the Psalms, from 90-150. Then the canon of inspired psalmody closed forever.

At this time a yoke-fellow was discovered for Ezra; for the labor was arduous, and God never leaves one man to do the work of two. This man was "the king's (Artaxerxes,) cup-bearer," Nehemiah, the wall-building enthusiast. About ten years after Ezra had brought up the remnant from Babylon, Nehemiah was seized with an insatiable desire to rebuild the wall around

Jerusalem, and like most men of one idea succeeded. Thus were these two thrown together; and, though Nehemiah was perhaps many years younger than Ezra, priest and governor worked together from that time forward.

It is not at all improbable that the books following Ruth from Kings to the one bearing his own name, inclusive, were written or compiled from old records by Ezra. I see no reason for believing that Samuel wrote the books bearing his name; all internal evidence militates against it. Some have thought that he wrote up to the time of his death (1 Sam. xxv.), and that the record was then taken up by Gad and Nathan. That they had some part in it seems more than probable, but just how much we do not know. It is not unreasonable to believe that Ezra edited the journals of the three, carrying the records on down through Kings and Chronicles to the year B. C. 456, the close of his own book.

Many conjectures have arisen as to who wrote the book of Esther; but, as Ezra was the only one supposed to have access to the chronicles of the Medes and Persians, and as he wrote only fifty years after the events recorded in the book transpired, it is more than probable that he,

rather than Mordecai, wrote it and placed it in the canon. These questions are, and ever will be, obscured by uncertainty; but all investigation in the right spirit is profitable.

Then followed Nehemiah's book—the account of how he built the wall, in which occurs his tribute to Ezra's faithful ministry and the account of the cleansing of the priesthood. This was written shortly after the year 434.

Thirty-seven years have passed since the events transpired which are recorded in the Book of Nehemiah. Once more the pen of inspiration must pierce the hardened hearts and write its words of warning and of prophecy. This time Malachi is chosen as the mouth-piece of Jehovah; and, clear as a bugle-note, with no uncertain sound, his blasts are blown, so that in the more rarefied spiritual atmosphere of twenty-two centuries removed, the echoes are clearer and louder than the original tones. Sweetest, plainest, brightest, clearest and most forcible of all the minor prophets, in the year B. C. 397, the youthful Malachi seals for 400 years the lips of prophecy, with promise of the coming "Son of Righteousness," whose forerunner should be another Elijah.

Thus after 1,100 years, perhaps 1,500, the Old Testament was at last completed. During these 400 years of waiting for the Messiah no prophet arose, and no one dared to add a word to the sacred book. Not only were the books known and carefully guarded; but every word and letter was counted, that there might be no deception—nothing added, nothing taken away. But now the time approaches when strange scenes shall be enacted in Jerusalem and Judea, and new historians must arise to chronicle the wonderful events; already “Elijah” has arrived and soon will usher in the Son of Righteousness, whose beams shall shine on history’s page forevermore.

The first quarter of a century following the crucifixion and resurrection of Jesus was witness to stirring scenes and daring deeds in founding the early church. Though it seemed no time for book-making Jesus must have biographers, and the church must have instruction. Churches were being rapidly planted; a new generation was growing up, and for them the oft-rehearsed story must be placed in accessible and permanent form before those who were witnesses of the things in which they

had been instructed should pass away. An all-wise God, who foresaw the results of the Nero-nian persecution, took care to have the events placed on record before its deadly blast should sweep the followers of Jesus into His eternal company. 'Twas Saul of Tarsus, now known as Paul the Apostle, who first wrote; and it was a simple letter, full of comfort, faith and hope with promise of the Master's quick return. We know it as the First Epistle to the Thes-salonians, and it was written in the year 54 A. D., from Corinth, where he spent a year and a half. Paul's second epistle to Timothy was probably his last letter, written not far from A. D. 67 or 68. In the study of these epistles you will notice that five of Paul's fourteen are written during his various terms of imprisonment; namely Ephesians, Colossians, Phile-mon, Philippians and II Timothy. This last closes his life work, and is written from out his second Roman imprisonment which is in reality his third term, but from this he went to heaven by way of Nero's block. The date and place of writing of these books can sometimes be accurately determined, at others the task is more difficult.

We find that the fourteen epistles ascribed to Paul were written during a period of about fourteen years—an average of one a year, as follows:

EPISTLES.	A. D.	WHERE WRITTEN.
I. Thessalonians.....	52	From Corinth.
II. Thessalonians.....	53	" " "
Galatians.....	53	" " or Ephesus.
I. Corinthians.....	57	" Ephesus.
II. Corinthians.....	58	" Macedonia.
Romans.....	58	" Corinth.
Ephesians.....	60-62	" Rome or Cæsarea.
Colossians.....	62	" " "
Philemon.....	62	" Rome.
Philippians.....	63	" " "
Hebrews.....	63	" Unknown.
I. Timothy.....	64	" Macedonia.
Titus.....	64	" " "
II. Timothy.....	66-68	" Rome.

John's Gospel, Epistles and Revelation undoubtedly closed the canon not far from the close of the first century, this Gospel being written last.

The close detail required in tracing out the facts and opinions in connection with each of these books would be uninteresting to most readers; but later on we will take a specimen book, concerning which we will mass a useful amount of this information.

I venture, however, to insert a chronological table, taken from Angus, of the Book of Acts and the Epistles.

Year of Rome, of Emperor, and A. D.		EVENTS.
	30	Introduction to the Acts, I. 1-14.
783-8	30-35	Events till the appointment of deacons, I. 15-VI. 6.
Caligula	35-40	Events till the conversion of Cornelius, VI. 7-10.
4-7	40-43	Events till the spread of the Gospel in Antioch, XI. 1-26.
Claudius	43-46	Events till the end of the first missionary journey, XI. 27-XIV. 28.
10-14	46-54	Events till the end of second missionary journey, XV. 1-XVIII. 22. I. Thess. (A.D. 52) II. Thess. (53) Gal. (53, so Tate, etc.) written during this journey.
Nero		
1-6	55-60	Events till end of third missionary journey, and Paul's appeal to Cæsar, XVIII. 23-XXVI. I. Cor. (57), II. Cor., Gal. (57, so Hug, etc.), Rom. (58), written during this journey.
814-16	60-63	Paul's voyage to Rome, and residence there, XXVII.-XXVIII. James writes to the Jewish Christians generally, I.-V.
Nero	61	
6-9	Jerusalem	
	62	Paul writes his Epistle to the Ephesians, I.-VI.
	Rome	Shortly after this Epistle was written, Timothy and Epaphroditus arrive at Rome; the latter bringing tidings from Colosse. See Col. I. 1-7.
		Paul writes to the Colossians, I-IV.
		Paul writes to Philemon on behalf of Onesimus, who, fleeing from his master to Rome, had been converted. Philemon 1.
	63	Paul writes to the Philippians, I.-IV.
	Rome	
	63	Paul writes his key to the Old Testament, the Epistle to the Hebrews, I-XIII. Timothy liberated (Heb. XIII).
Italy, while waiting for Timothy	63	Paul visits Crete, 63, and leaving Titus there, goes to Macedonia, 64.
	Babylon	Peter writes his first Epistle to Jews and Gentiles, scattered and persecuted, I. Pet. I.-V.
	64	Paul writes to Timothy at Ephesus, I Tim. I.-VI.
		Paul writes to Titus, I.-III.
		Paul winters at Nicopolis, in Dalmatia, and Troas.
	64	Jude writes his Epistle (see below).
	Syria	
	Rome	Peter, in expectation of martyrdom, writes to Jewish and Gentile converts

Year of Rome, of Emperor, and A. D.	EVENTS.
65	scattered throughout Pontus, etc. Martyrdom of Peter.
66	Paul arrives at Rome a prisoner, and is brought before Nero, 65.
Rome	Paul writes second Epistle to Timothy, II. Tim. I.-III. Martyred at Rome (Usher, 67).
	Destruction of Jerusalem, A. D. 70.
	John writes his first Epistle, I.-V. (or 68 A. D.).
	John writes his second Epistle (or 68 A. D.).
	John writes his third Epistle (or 68 A. D.).
75	Jude writes his Epistle (see 61 A. D., and Introduction to Jude.)
Syria	John writes the Apocalypse to supply the place of a succession of prophets, I.-XXII.
66	John closes the canon by writing his Gospel (some think before his Epistles).
Patmos	
87	
Ephesus	

There is no certainty as to the date of the three synoptical Gospels, but they were probably written between the years 50 and 70 A. D., while the book of Acts was written not far from 63-65, as is indicated from its abrupt closing at the end of Paul's first Roman imprisonment.

Thus, 1,600, perhaps nearer 2,000, years elapsed from the writing of the first Scriptures to the closing of the New Testament canon,—centuries of strangely eventful life! Here and there God had reached out His hand and touched a man for this work—not men trained in theo

logical seminaries or run in regulation mold, but men from camp and court—soldier and statesman—from the king to his cup-bearer, scribe, prophet, priest, shepherd, fisherman, tax-gatherer and tent-maker; yet so perfectly do their writings harmonize, so exactly do they fulfill their mission, that one would think to read them that they must have had collusion one with the other.

The great Cathedral at Cologne was begun about A. D. 1260, the former one having been burned a few years previously. It was finished, all save the towers, in 1863. For 600 years the work went on; generations of builders came and went, cities passed away and new continents were discovered; long periods of intermission succeeded periods of work. At last it was done—block after block had been laid in place, spire and turret had pierced the sky. How could it be! One architect had planned it all. So with this mighty cathedral of books—centuries had passed, and one by one they found their place in perfect symmetry. We can explain it in only one way—a Divine Architect planned it.

III.

STRUCTURE OF THE BOOK.

"MOSES, THE PROPHETS AND THE
PSALMS."—*Luke XXIV, 44.*

How can we understand the Book before we know its structure? How many times are we embarrassed for those who search the Old Testament Scriptures for the Epistle to the Hebrews, and the New for the Greater Prophets! The organic unity of its structure makes it easy both to comprehend and to remember.

As the human body has its various systems, each acting with or upon the other, the medical student must learn all that is to be known about them first. The osseous system, with its 208 bones, some long, some short, some round, some flat—why they are so, and how joined or articulated with each other. He studies the mysteries of the hinge joint, as illustrated in the knee and elbow, and the ball and socket joint in shoulder and thigh. In fact, he masters the skeleton—then he is in condition to begin

(38)

on the muscular system; to learn the origin and insertion of the five hundred muscles and their sheaths—how they act upon the frame-work, from the powerful biceps and triceps to the delicate thread-like muscle which raises and lowers the curtain of the eye.

Then the circulatory system, with its heart and lungs; showing Nature's mighty force-pump sending the twenty or more pounds of blood through veins, arteries and capillaries at the rate of seven miles an hour, and how the constant wear and tear of life is supplied.

Then the delicate nervous organization, with its 25,000,000 nerve fibers, the great telegraphic system of the body—how it sends its messages of warning to the brain, and how the commands come back enforcing muscular action. Nor does his study cease till he can analyze a hair and tell its every part. He knows the body in health, then he studies it in disease; finally, he studies the remedies, that he may know them and their application.

How like this is the Book of God and the student of its sacred pages! The organic unity of its structure is as complete as that of the human body; its osseous system or skeleton,

composed of sixty-six bones, grouped each kind by itself, yet of such a number in each group as to be easily remembered. The first five, called the Pentateuch, or Law; the following twelve, the Historical; then five more Poetical; after them five greater Prophets, closing with the twelve minor Prophets. See now the regularity, 5, 12, 5, 5, 12! Do you have any difficulty in remembering them? Let me give you a key.

Old Testament.

3 9

New Testament.

$$3 \times 9 = 27 + 39 = 66$$

Three letters in "Old," nine in "Testament." Place them under the words, and you have it—39. Three letters in "New;" but, as the value of the New is multiplied over the Old to us, we multiply 3 by 9, and we have 27, the number in the New; then add 39 and 27, and we have 66, the entire number. A few moments spent in careful study and you have the facts fixed in the mind forever.

Now take the groupings:

PENTATEUCH.	HISTORICAL.	POETICAL.	MINOR PROPHETS.
Genesis Exodus Leviticus Numbers Deuteronomy	Joshua Judges Ruth 1-2 Samuel 1-2 Kings 1-2 Chron. Ezra Nehem. Esther	Job Psalms Proverbs Ecclesiastes Song of Solomon	Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi
5	12	GREATER PROPHETS.	12
		Isaiah Jeremiah Lamentations Ezekiel Daniel	
		5	

Learn them one group at a time, each under its proper heading, and the task is not difficult. Again, there is a corresponding relation between the New Testament and the Old. Here we have three divisions: Historical, corresponding to the first and second groupings in the Old, and composed of five books like the Pentateuch; the second, Epistolary, composed of twenty-one books; the last Prophetic, corresponding to the last in the Old Testament, consisting of but one book, Revelation. Let us now group these, and subdivide the Epistolary group for convenience sake:

Historical.	{ Matthew Mark Luke John Acts	Pauline.	Doctrinal	{ Romans 1-2 Corinthians Galatians Ephesians Philippians Colossians 1-2 Thessalonians Hebrews.
Epistolary.	{		Pastoral	{ 1-2 Timothy Titus.
			Special	{ Philemon.
			General	{ James 1-2 Peter 1-2-3 John Jude.
		Prophetic	{ Revelation.	

Thus, you will see that fourteen belong to Paul, ten under the head of doctrinal; three to pastors, and called Pastoral, and one a special individual letter. The others are general church epistles, and were written by those whose names they bear. Revelation is mainly prophetic and closes the Testament. So much for the skeleton.

Now you may study the system of Dispensations, which in a measure corresponds to the muscular; the system of Prophecy, which is the circulatory; the system of Great Truths or Doctrines, which is the finer nervous organization.

One of Moody's favorite methods of study is to take a topic, and, using a concordance,

search out all passages bearing on that topic, thus getting full of the subject.

In "Pax Vobiscum," Drummond beautifully traces out causes and effects, taking "Rest" for his special subject. He says: "If there were time I might run over all the Christian experiences in turn, and show how the same wide law applies to each. But I think it may serve the better purpose to leave this further exercise to yourselves. I know no Bible study that you will find more full of fruit, or which will take you nearer to the ways of God, or make the Christian life itself more solid or more sure."

Among Pentecost's suggestions I find: "Read it widely, copiously, consecutively, regularly, freely, and as an ever-new, rather than an old book."

Arthur T. Pierson's Three Rules are: "Search, meditate, compare."

McIntosh studies Scripture largely from the stand-point of types. In this way it is safer to study backward, or from the doctrine to the type. In his notes on Genesis, he says: "Not that a doctrine can ever be founded upon a type; but, when we find the doctrine fully and clearly laid down in other parts of the Word.

we are then prepared to understand, appreciate and admire the type."

Prof. Cheyne says: "The better a reader understands the historical sense, the more likely he is to find out the best spiritual sense."

Dr. Clifford, in a recent essay, says: "The first thing needful to the man resolved to study the Bible aright is to obtain, from the best means at his disposal, the *strict, exact and full meaning* of the words employed by the Sacred writer, free from all personal coloring and theological bias."

Rev. C. H. Waller, Principal of St. John's Hall, Highbury, England writes: "If a book can be learned by heart, unquestionably that is the best way of knowing it. It has advantages which cannot be surpassed. That portion of the Bible which we know by heart measures the length and breadth of our mind."

Prof. Elmslie says: "The effective use of a tool rests on the workman's knowledge of its nature, limitations and design. To study the Bible aright, the first requisite is a correct notion of what the Bible is."

R. F. Horton, M. A., says: "I distinguish two ways of reading the Bible—one essential for all

Christians, the other optional. I will call these two ways—(1) the Devotional; (2) the Critical." Further on, he says: "For this critical reading of the Bible several general suggestions may be given. *First.* Take each book by itself and try to realize when it was written, and the particular place which it occupies in the spiritual development of man. *Second.* Read the books of the Bible through, not in the order which they occupy in our English Bible, but in the chronological order otherwise determined. *Third.* Examine very carefully all parallel narratives or passages which occur with only slight variations in different books. *Fourth.* Study closely of the Old Testament in the New, and consider what light these quotations throw on the Scriptures which New Testament writers had before them and their methods of using these Scriptures."

Rev. W. J. Dawson regards "common sense, attention and spirituality" as the three great requisites for successful Bible study.

All of this is helpful if we will rely implicitly on the present teaching of the Holy Spirit, who is given to "guide us into all truth."

All this but fits you to diagnose the human

soul as you study it in health and disease ; for you will find no disease which the sin-sick soul is heir to, but in God's Pharmacopœia there is a remedy. Why seek for human cure-alls and nostrums when the true *aqua vitæ* is bubbling out of our very hands Much of our study of God's Word should tend in its last analysis to one end ; namely, that I may help some one else. I would reverse the old rule, "What will help me will help some one else," and say, "What I get to help another must help me." Of course this applies especially to workers. Let us, then, study the Word until we have stored away in our hearts passages for every class of anxious and indifferent inquirers.

IV.

A BOOK WITHIN THE BOOK.

EPHESIANS.

"OUR BELOVED BROTHER PAUL, ALSO, ACCORDING TO THE WISDOM GIVEN UNTO HIM, HATH WRITTEN UNTO YOU."—II *Pet.* iii, 15.

IN this chapter I shall seek to give some idea of the treatment of a Bible book as a whole. The Bible was originally written, not in chapters and verses as we have it to-day, but simply in books. If you should remove all headings, numbers of verses, punctuation marks and spaces between words in this Epistle, you would have it in English much as it looked in the original Greek, when fresh from the pen of the Great Apostle to the Gentiles.

This is the most sublime of all the Epistles; in fact, it is one of the deepest books in the world. It bears the name of Paul in its first word; and no doubt of its authenticity has ever been expressed outside the Tübingen school and its followers, led on by the great

German rationalist, Baur, whose head, like a child with the rickets, was much heavier than he could manage. He gave as a reason that the author called himself "less than the least of all saints," and Paul would not have done that; but Paul took all manner of titles, some even more humiliating than that—as, for instance, three or four years before, when writing to the Corinthians, he spoke of himself as an abortion, and four years after the date of this Epistle, in his last utterances, written to Timothy, as the "chief of sinners;" so Baur's argument is lost on its own ground.

"Even infidel criticism now acknowledges several of the Pauline Epistles as genuine. In the opening verse, both in the third and fourth chapters, we get a key as to where the Epistle was written from. Paul was "a prisoner." The dedication tells us that it is "to the saints which are at Ephesus and to the faithful in Christ Jesus." Yet critics have gone so far as to say that this Epistle was not written to the Ephesians, but to the Laodiceans; and you will find this idea advanced in some standard works. It is true that in the fourth chapter of Colossians and sixteenth verse we have

such an epistle alluded to, and the only such epistle now extant is called "apochryphal;" and, if genuine, which is not probable, was of minor importance; but to fill its place with the Epistle to the Ephesians requires reasoning more subtle than the Baconian cypher theory. Let me repeat—the Epistle to the Ephesians is, perhaps, the sublimest book in the world. Its inner thought is "*a glorious church*, not having spot or wrinkle or any such thing" (v. 27). Its teachings are so sublimely grand that only Christians well grown in grace, with deep, abiding knowledge of the Lord Jesus, could be expected to understand or comprehend it.

Was the Laodicean church such as this? Thirty years later, when the spirit reviewed the churches, this one, more than all others, was far from God—so far as to be the subject of God's awful threat, "I will spue thee out of my mouth" (Rev. iii. 14). Can it be possible that a church fed on the doctrine of this strong, meaty epistle could have so soon fallen? or that Paul would have written it to such a church? We think not.

On the other hand, in this review two churches of the seven are passed with gentle

censure ; of another little is said ;—that is Philadelphia ; of another much in commendation, but also an accusation of coldness and entreaty to return to the warmth of its first love ;—this is Ephesus. Again, this is the only church on which Paul spent nearly three consecutive years of personal labor. No wonder he was able to write them thus.

Some so-called higher criticism finds its reason for believing this Epistle to be first written to Laodicea, mainly from the fact that Marcion, who lived in the latter half of the second century A. D., believed it. He was the author of the patchwork gospel which bears his name, and was excommunicated from the church at Sinope for heresy. Secondly, that the words “at Ephesus” occurring in the first verse, were probably omitted in the original. This is the merest surmise, as many of the best manuscripts contain them, and the immediate context makes it seem absurd if not impossible. Tertullian, Origen, Ignatius, and all the other immediate successors of the Apostles, seem to have entertained no doubts on the subject. Higher criticism in the scientific world takes a fossil tooth and “restores” a megatherium.

Now, as no man has ever seen a megatherium, there is no one to disapprove his theory ; but higher Biblical criticism often over-reaches itself. We doubt the ability of these critics to see things with clearer vision after eighteen centuries than those who saw so carefully then, and guarded so jealously the treasures committed to their keeping. Paul, "restored" by some of these so-called "higher critics," is in one instance a demented enthusiast ; in another, a quarrelsome autocrat ; in another, a common prize-fighter or gladiator. But, happily for us, unlike the megatherium, *men have seen Paul* and told us about him, while "he, being dead, yet speaketh"; and in his living, burning words we have him and know him to-day. This Epistle might have been a circular letter and have gone to Laodicea, Hierapolis or Smyrna from Ephesus ; but that undoubtedly was its final destination, and the dedication genuine.

In the eighteenth chapter of Acts, we find Paul near the close of his second missionary journey on his first visit to Ephesus—a gorgeous heathen city, of splendid temples and palaces. Here Artemis, or Diana, had her shrine and

was worshiped with all the ardor of her lustful devotees. Magic and legerdemain were also practiced. Here he was entreated by the Jews, who had a synagogue, to remain; but he "must keep this feast that cometh in Jerusalem." So, bidding them adieu with a promise of speedy return, he took his departure by way of Cæsarea and other points, strengthening the churches. Then came his return in the course of his third missionary journey, his finding of the dozen disciples working in ignorance of the Holy Ghost, his instructions, their special baptism of power, and then their united work.

For the first three months Paul's teaching seemed to be mainly confined to the synagogue; but strong public opposition arising, he deemed this course no longer expedient, and retired with his following to the school of one Tyrannus—probably a rhetorician or teacher of elocution, whose hospitable doors were open to him during the remainder of his stay (see Acts xix. 8-10). Then the Word of God so grew and prevailed that, among other things, those who wrought curious arts and practiced magic brought their books, to the value of fifty thousand pieces of silver and publicly

burned them, renouncing their practices. Demetrius also and his craftsmen, who made little silver shrines as souvenirs of the temple of Diana, found the demand decreasing so rapidly that their craft was in danger ; so, coming together, they began to cry out with one voice, "Great is Diana of the Ephesians!" And it was with no small difficulty that the town clerk (*grammateus*) quieted them. After the uproar had ceased, Paul took his departure for Macedonia and thence to Greece, abiding there for three months: returning again by water he came to Miletus, a little seaport town about thirty-five miles south of Ephesus, and, sending to Ephesus for the elders of the church to meet him there while the vessel tarried, gave them his farewell charge, telling them among other things that "grievous wolves shall enter among you," and "of your own selves shall men arise speaking perverse things;" and the record in Revelation happily shows that at least up to that time they had "tried them and found them liars" (Rev. ii. 1-3). Also, that he was going bound in the spirit to Jerusalem, knowing that bonds and afflictions awaited him, and that they should see his face no more.

(If he kept his word he did not write an epistle from there several years later, as some suppose.)

On his journey he came to Cæsarea, and there "abode many days" as a guest in the house of "Philip the Evangelist" (xxi. 8). 'Twas here that Agabus prophesied his imprisonment at Jerusalem. The thrilling story, his journey thither, his persecutions, apprehension, defense and return to Cæsarea a prisoner of state, all follow. Here he remains by command of Felix, the governor, for two years, when Festus comes into Felix's room. From Festus he appeals to Cæsar, but makes his defense before Agrippa, and then sets out on his voyage to Rome, where he remained nominally a prisoner "in his own hired house" for the two succeeding years, and where the Book of Acts leaves him, and a close study of the subject proves it to be correct. The Epistles to the Philippians, Colossians and Philemon, were written at about the same time. Tychicus being the bearer Onesimus accompanies him as far as Colosse, where he stops to deliver the Epistle to Philemon, leaving Tychicus to continue his journey. The mention of Cæsar's household in Philippians (iv:22), and the fact that he was then

preaching as mentioned in Ephesians (vi:19) convince us that Rome rather than Caesera was the place of writing, as we know of no "imperial palace" but at Rome, and we have no account of his doing any preaching at Caesera. We are constrained then to place the date of this epistle at about A. D. 64, which brings it in the second year of his confinement. To give exhaustive arguments on these points, reviewing all the authorities would necessitate another book as large as this entire volume. The student will find it interesting, however, to pursue it.

A striking similarity will be noticed by the student between this Epistle and the Epistle to the Colossians. It is not unlikely that this Epistle was written at or near the same time. Some of the same ideas were undoubtedly in the writer's mind, yet the unlikeness is as marked in many respects as the likeness is in others.

The Epistle to the Ephesians is distinctively a church epistle. In it members are not individualized, as in the Epistle to the Philippians, but are taken as a whole. It is a letter to the "body," of which Christ is the "Head." It treats not of the head, but of the body itself in

its relation to the head—the relation of Christ to the Church being the minor part.

In Colossians this is reversed. Such thoughts as “accepted in the beloved,” “sealed with the Spirit,” “seated in the heavenlies,” etc., open to our minds some of the leading thoughts. The first chapter shows the Church “chosen,” “accepted,” “sealed.” The latter part begins to show Divine purpose in the choice, showing Christ as the Head and the Church as the body. The second shows her exalted position, “quickened together,” “raised up together,” made to sit together with Christ, but “created unto good works,” culminating in the grand figure of the temple built of many buildings (Jewish and Gentile), which begins the mystery of the eternal purpose of God in calling the Gentiles, treated throughout the third. The fourth is taken up with the Churches’ walk, which continues through the first half of the fifth, the latter half being given to Christ and the Church, under the figure of Bride and Groom.

The first half of the sixth is a practical commentary on the fourth and fifth, the latter half taken up with the Church-militant under the

figure of an army, or the Church armed and panoplied for conflict with the world.

In thus scanning the chapters we must not overlook Paul's prayer for this Church—perhaps the sublimest on record, save the prayers of our Lord. It begins with the seventeenth verse in the first chapter, and runs to "believe" (nineteenth), where it breaks in the midst of a sentence to explain why he prays thus; nor does his explanatory parenthesis cease until we reach the third chapter and sixteenth verse, where he resumes his prayer. It would be well to mark this in your Bible; for, unless understood, the arrangement is mystifying, to say the least, as there are not two prayers, though some commentators have failed to notice the fact.

The beautiful development of truth, as the thought unfolds in the first chapter, is highly instructive. 4, "chosen before the foundation of the world," "predestinated unto adoption;" 6, "accepted in the Beloved;" 7, redeemed through His blood," and sins forgiven; 9, initiated unto "the mystery of His will;" 11, "an inheritance obtained;" 13, "sealed with the Holy Spirit;" 14, the "earnest" or pledge of all this given us (in the spirit). In ii:10 the

credit is all given to Him; "we are His workmanship." "It is He that hath made us, and not we ourselves." But for what? Not simply to be saved, but "created unto good works." If the Church of Christ could only grasp and make practical this great truth, what a change it would make in it! Our cry to-day might well be, "that I may apprehend that for which also I am apprehended of Christ Jesus!"

In the fourth chapter we have, in opening, a sweet exhortation on the "walk," urging loving humility and unity. Nothing is more opposed to the mind of Christ than pride; nothing more displeasing to Him than wrangling or "doubtful disputation," or even worse, the narrow ecclesiastical partisanship which knows no real practical unity with the great Brotherhood of Christ. The chapter closes on the same line, reaching a climax of extreme tenderness in the loving appeal for forgiveness among the brethren, "and be ye kind to one another, tenderhearted, forgiving one another even as God for Christ's sake hath forgiven you." Before Christ had builded His church on earth, he exhorted forgiveness one to another if we would be forgiven of God; now Paul exhorts it be-

cause we have been forgiven of Him. It finds its analogy in the thought "we love Him because He first loved us." We forgive (if we love), because He first forgave us.

In the closing verses of the fifth chapter we have perhaps the most beautiful of all the figures used to show the relation between Christ and the Church—Bride and Groom. Christ loved the Church. The measure of His love is here stated. God so loved the world that he gave His Son; Christ so loved the church that he gave Himself. For the bride, man leaves father and mother; for the Church, Christ left Heaven. For the groom, the bride leaves all. For Christ's sake, the Church leaves the world and its lusts. Thus the type—"There is no man that hath left house or brethren," etc. (Mark x. 29-30), but receives an hundred fold in this life (that is, ten thousand per cent. on the investment), and, in the world to come, eternal life.

The last chapter deals mainly with the armor of a Christian soldier. The Spirit of God, who knew what the conflict must be, alone could prescribe the armor. It is all spiritual, for it is to be a spiritual warfare. "We wrestle not

against flesh and blood," and when the church cast away this simple armor for sword and buckler with suits of mail, or sought to usurp temporal power, she strayed farthest from the richest teachings of God's Word.

"My kingdom is not of this world," said its Founder. So the shield of faith is far more effective than a shield of brass or coat of heavy mail.

The deepest truths of this Epistle are found, however, in the prayer of Paul; and to this we will now return. The prayer opens (i. 17) with a plea for heavenly wisdom, or wisdom concerning Him (Christ). In other words, that the eyes of their understanding may be opened or enlightened; first, to know the hope of His calling; now you are Gentiles, unfamiliar with the things pertaining to Jehovah and His Christ; you have enjoyed wandering in paths of lust and sin, and you will be tempted to forsake your new life; but, if you once understand the temporal and ultimate hope of His calling none of these things will move you; nor will you count your life dear. There will of course be struggles, but they are not worthy to be compared to the glory that is to be revealed in

us as the final hope. The hope of His calling : His servants and disciples, to be His friends, to have him for a brother, to be Sons of God and joint heirs with Him to eternal joys.

But there is another side:—that you might know “the riches of His inheritance in the saints.” He has no inheritance but in the saints who make up His church ; they are His eternal patrimony,—“the pearl of great price,” which He purchased at the expense of all else. You are His estate, His peculiar treasure in fact, His all. Glorious thought ! Not only is He mine, but *I am His*. His loved and own, and no man may pluck me from his hand, because of “the exceeding greatness of His power toward us.”

God calls us the apple of His eye. That represents the tender care with which He guards us. He says : “Thy walls are ever before me ;” I have graven thee on the palms of my hands”—not by marking as with a brush, but deep, with the engraver’s tool in the flesh, near to the nail-prints, that when He sees the one He must needs see the other, and remember what we cost Him. “Can a mother forget her nursing child that she should not have compassion on the

son of her body?" The sweet, tender figure of a mother's constant love—what would a mother not do for her babe! In Wisconsin, a few years ago, a train was derailed. The burning sleepers rolled down the embankment and piled one upon the other. A man in passing heard a sound from the window of an overturned sleeper. Stooping down he saw a woman's bloody hand just breaking through the glass. "Oh, madam! would to God I could save you—but I can't!" he cried. She reached back and brought out a little babe, and with her poor burned and lacerated hands held it up, saying, "No, but you can save my babes—the lockets will tell—they have a father;" and she handed the second, and, sinking back, expired with a smile. What more beautiful figure could He use! Will a mother forget? But then a mother might forget. In a recent flood the waters rose about the cottage of a poor woman with one little babe. Men came in boats to take her off, but the current was swift—they could not stop, and she dared not jump. They came again, and cried: "Jump—jump!" But she dared not jump. She only cried and hugged the child. Again they came and cried, with

oaths: "If you don't jump in this time, you can stay there." And, as the boat swung by, she threw her child into the flood, but jumped and saved herself. When she was seated in the boat, she said: "Where is my child?" "You dropped it into the flood," they answered. And through the night she wept and sobbed, "I forgot my child to save myself. Oh, that I had died for my child!"—"Ah, yes" says God, "she may forget; yet will I not forget thee."

But there are deeper thoughts (iii. 16). You own you are not meritorious; that you are sinful and weak. I bow my knees to pray that, "according to His riches in glory," you may be strengthened with might—not in human power, but by His Spirit; not in the body, or even in intellectual keenness, but in the inner (moral and spiritual) man. That your constant faith may keep your hearts for the abode of Christ through His Spirit. That through this knowledge of the mystery of the Gospel and given strength "you may be rooted and grounded in love." That from these Divine heights you may be able to comprehend these otherwise incomprehensible things—namely, the dimensions of the love of Christ, even to fathom-

ing the depths which pass beyond the limits of earthly knowledge. How can it be? The old prophet wrote: "Eye hath not seen nor ear heard, neither hath it entered into the heart of man to know, the things which God hath prepared for those that love Him." But Paul, in quoting it, adds: "But He hath revealed them unto us by His Spirit."

Ah, yes! that is the secret of it all—"by His Spirit." He who knows the Mind of God, and is both a Searcher and Revealer of its hidden mysteries! How else could we even begin to "know the love of Christ that passeth knowledge?"

There are four attributes of God, as revealed in Christ, by which we as saints may best know and understand Him. These are: Knowledge, Wisdom, Love and Power. "Oh, the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments, and His ways past finding out" (Rom. xi. 33). This exclamation follows a discourse by Paul on God's love revealed in saving grace. Now knowledge is often very different from wisdom; for wisdom is the power to apply knowledge. For instance, I may have all

knowledge concerning my family ; the knowledge may come to me by wire of their sickness and trouble, but I may have no wisdom to advise them. God not only has all knowledge, concerning His children, but all wisdom, to apply it. Again I may have both knowledge and wisdom, but lack in love, I may be too indifferent to send a message, because of the expense. My Father, God, has all knowledge and all wisdom concerning His children, and, best of all, unbounded love. Not a need but He knows, not a remedy but He knows best ; not an emergency but His love prompts Him in His dealings with us ; and all this made plain to our understanding, first, by the God-Man, then by His Spirit. And yet it passeth knowledge.

I stood one day upon the prow of a little skiff in the clearest of all clear waters—beautiful blue Geneva! My eye followed the bending path of a sunbeam through its crystal-way, until, far down below the surface, it grasped a shining pebble in its close embrace, as though it were a pearl. "I'll have it!" said I. It's too deep," said my companion. "I can get it," I answered; and, taking a deep breath, plunged in.

Down, down, down, and ever as before my pearl gleamed in the distance. Down, down, on down, till the crushing weight of many waters roared and thundered in my ears; yet the speck seemed as far away as at first. "You have failed,—back, back now to air and life with all your strength;" and, suffocated, strangled, at last I reached the light and air. "*It's too deep,*" I cried. "I told you it was," said he.

So, it seems to me, Paul stood in the boundless, shoreless, fathomless sea of God's love. "I'll fathom it," says Paul; and, diving deep and diving long, returns only to exclaim, "Oh, the depths! it is past finding out." And how far did Paul go? Down in persecution and distress, shipwrecks, scourgings, beatings, stoning, till left one day on the road-side at Lys-tra for dead. Then up, up, up, till in the glories of the third heaven things celestial and unspeakable dawned on his enraptured vision; and yet this wondrous love of Christ still passeth knowledge. Fathom the love of God revealed in Christ! Fathom eternity or measure space. Fix the mind for a moment on that boundless circle we call eternity—without beginning, without end. You may take one year from

a billion years, and you have computation and the result is less than the first quantity; but take a billion years from eternity, and you have not changed the terms—on, on, on, forever, forever on; imagine a line without an end or a beginning, a circle without boundary. How the mind whirls and the brain grows dizzy before such a problem!

Look into space on a clear night, and see the twinkling hosts of heaven! There is our nearest neighbor, the moon. How long would it require to reach her? The distance to be traveled is 240,000 miles. I could walk it in seventeen years by walking forty miles a day. But the sun is 92,500,000 miles distant. The fastest express train would require 212 years of uninterrupted travel at fifty miles per hour to reach it. Beyond is Neptune, most remote of planets in our solar system. A cannon ball, traveling 2,000 feet per second, would require 170 years to reach it. Farther on shines the pole-star, a near neighbor among the fixed stars; but a ray of light coming from him, though traveling at the inconceivable speed of nearly 192,000 miles per second, has required forty-five years to reach the earth; yet he is a

near neighbor compared to many fixed stars seen by the glass, while far beyond in their own impenetrable security shine stars whose light has never yet had time to reach the earth, though started on that far-off morn when first they sang together.

Now do you think you can measure space? Yet more boundless than eternity or space is Christ's eternal, boundless love for His own purchased and beloved Church; for before eternity was, God's love existed, circling and bounding even space itself.

Again I may have Knowledge, Wisdom and Love to aid me in assisting my dear ones, but lack power. God has not only Knowledge, Wisdom and Love, but all Power is His; more willing to give than we to ask, Love and ability in Him are equally balanced. "How far," I hear some poor Ephesian ask, "might I dare go in prayer without fear of exceeding His power?" "Oh, he is able to do all that you can ask of Him." "Ah! but you don't know how my thoughts run out in petition." "Yes, but He is able to do all that you can ask or think." "All that I can *can ask or think*?" "Why yes, dear, doubting child—'above' all that you can

ask or think." "Is there no doubt?" "None whatever—in fact, I may say *abundantly above* all that we ask or think." "Well, I am surprised! Will adjectives never cease!" "No, though all the vocabularies of the earth should fail, still it is *exceeding abundantly above* all that we ask or think." Oh, ye who dare not ask except for little things in prayer. Go down with Paul to the depths of these great thoughts, and there find hope and strength.

Such are some of the thoughts connected with this Epistle and its teachings. I have only sought to interest you in it, that you might begin to make it a life study—it is worthy of it; and eternity itself cannot exhaust its fertility of thought.

V.

OUTLINE SKETCHES OF THE BOOKS.

GENESIS.

"AND WHEN I LOOKED, BEHOLD, AN HAND WAS SENT UNTO ME; AND, LO, A ROLL OF A BOOK WAS THEREIN."—*Ez.* ii, 9.

THE Bible was originally written, not in chapters, verses or texts, but in books, each book written for some specific purpose, generally to some particular church, nation or person. It is almost an impossibility to understand the Bible or its truths unless some idea is formed of its books, their purpose and general teachings. Nearly all of these sixty-six books have some verse, or thought, or word, which unlocks their purpose. It is well to begin with Genesis, and familiarize yourself with the main facts, types, dates, events and characters of the book—on through to the Epistles, when the doctrines should be sought out.

Genesis is the book of beginnings—as, for

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instance, we find the beginning of creation, of man, of commandments, of sin, of disobedience and death, of promises, of types and of Judaism. So we may safely say that "*beginnings*" is a good key-word.

Among its principal characters may be found Adam and Eve, Cain and Abel, Enoch, Noah, Lot, Abraham, Isaac, Jacob, Esau and Joseph. The entire time covered by its history is 2,369 years—more than 2,000 years being covered by the first eleven chapters. Enoch was the pattern of a godly man, and the type of the church on earth at Christ's second coming; Abraham, of a believing man, while Abel and Joseph may be considered to some extent types of Christ. In the beginning man was the son of God, but through disobedience he died spiritually, and the earth was cursed for his sake. His first-born was a murderer, and his posterity mingled with the daughters of the world, and the flood was the result.

Joseph typifies Christ in his betrayal by his brethren, and his subsequent exaltation in which he was their Saviour.

God now chooses a nation, and calls them "my people, the children of Israel." The follow-

ing books are mainly taken up with the history of this nation.

EXODUS

Introduces us to this people in Egypt, where a new Pharaoh had come upon the scene, "who knew not Joseph," and had forced them into servitude. When they reach the last extremity, a deliverer in the person of Moses arrives, who brings the ten plagues upon the land, the last of which causes Pharaoh to liberate his captives. They set out on their journey under the leadership of Moses and Aaron. The Red Sea is crossed, and the Wilderness wanderings begin. The heavens rain bread and gushing rocks supply their thirst; yet their slavish natures long for the flesh-pots of Egypt. By murmuring and complaint they require forty years of wandering and fighting to make a three days' journey. The law is given at Sinai, the bloody sacrifices are instituted, and the Tabernacle built. The book covers about 144 years, its leading characters are Moses, Aaron and Pharaoh. Pharaoh is a type of Satan; Moses, a combined type of law and grace: in his stern generalship, a type of the

law ; in his intercessory relation between the people and God he is a type of Christ. As a type of grace he could liberate the captives and bring them out of Egypt ; as a type of law he could not bring them *into*, but *unto*, the Promised Land.

The ark of the covenant is made, the Tabernacle is built, and the book closes with God abiding in the Tabernacle.

A good key-word is "*wanderings*," and the story typifies the Christian life from conversion to death.

LEVITICUS.

This book, which comprises the history of about one month, is mainly taken up with the laws, ordinances, feasts, ceremonials, sacrifices and minute directions regarding the Tabernacle and its services, the priests and their work, and the people and their worship. The doctrine of redemption by blood is elaborated ; such vital principles as abstinence from blood, life in the blood, etc., are enunciated. A helpful key-word is "*ordinances*."

NUMBERS

Takes up the story where Leviticus leaves

it. So called because containing the double census of the people. It covers a period of about thirty-eight years. The principal new characters are Caleb and Joshua, Korah, Dathan and Abiram, Balak and Balaam.

The book is taken up with warfare and marching: the spies are sent out and bring back tales of giants; Caleb and Joshua alone care to go forward; and they are the only ones who live to reach the Promised Land. Their intense perverseness causes God to send flying fiery serpents; and we get the beautiful figure in the brazen serpent of Him who knew no sin, made sin for us and lifted up that we might look and live. A good key-word is "*numbered*." God numbers His people.

DEUTERONOMY.

The rehearsal and application of the Law. Taken up mainly with three addresses of Moses, summing up and commenting upon the Law.

In this book Moses prophesies that Israel shall be under Judges, and later become a kingdom; that in time a Prophet like unto himself God will raise up. In this he doubtless referred to Christ (Acts iii. 19-24).

Our Lord's quotations in dealing with Satan are from this book. It closes with the death and burial of Moses, who, for taking glory to himself in striking the rock the second time for water, could not enter into the Promised Land. As representing the Law he could see over Jordan, but Joshua; or "Saviour," a type of Christ, must be his successor and lead the people into the Land of Promise.

JOSHUA.

The man whose name this book bears was a prince of the tribe of Ephraim. Goshen was the land of his birth; by training he was a soldier. It was he that must take the place of Moses and be the general over God's people, and lead them on in their battles to victory in His name. Remember that all these "things written aforetime were written for our learning," and earthly types in the old, but foreshadow the spiritual substance of the new dispensation. The time covered by the book is about twenty-five years.

It is generally divided into three sections: chapters 1-12, the conquest of Canaan; chapters 13-22, the division of the land; chapters

23-24, closing scenes in the warriors life and his farewell address to the people. A good key-word is "*courage*."

Notice especially in reading this book the account of Achan, and his sin with its direful consequences.

JUDGES.

This book is quite different in manner and style from those preceding it. It is the history of Israel under Judges for 300 years. Some one has called it "the history of Israel's apostacy." It is filled with interesting characters and readable romance. There are days of anarchy, times of revolt and years of oppression by foreign foes graphically pictured.

The principal characters are "Ehud, the ambidexter; Shamgar, the wielder of rough weapons; Deborah, the Mother in Israel; Barak, woman-led; Gideon, so majestic in self-control and patient simplicity; Abimelech, the hateful self-seeker; Jotham, the father of fabulists; Jephthah, despised yet crowned; Manoah, domestic and melancholy; his wife, quick at spiritual interpretation; Samson, an elephant in strength, a babe in weakness; Micah, the priest;

and Benjamin, dissolute, yet missed and lamented."

These pass on and off the stage of action with ever-changing scenes, making the book a study in sociology under the most trying conditions. A good key-word might be found in "*failure*."

RUTH.

This charming little love-story presents one of the most beautiful pictures of rural oriental life extant. The wandering of the family of Elimelech down to the land of Moab—the misfortunes that befell them until at last a remnant only returned; the widow, mourning the death of husband and sons, bringing back into God's country the Moabite daughters-in-law, like a returning backslider, the inheritance redeemed by the near kinsman, Boaz, give forcible types of wandering Israel, the calling of the Gentile church and the great redemption by Jesus Christ. Key-word, "*redemption*."

I. SAMUEL.

This book tells the sad story of Israel's rejection of God as King. It opens with Hannah's

prayer for a son, and God's answer by giving her Samuel; then his call to the ministry and the death of Eli. The immediate cause of Israel's demand for a king was the corruption of Eli's sons, who took bribes; but the remote cause was dissatisfaction with God. God yielding to their demands, they made their own choice, looking to physical strength and beauty. Saul was their choice, and for a time did well, but through disobedience to God was rejected by Him (xv. 22-23). God now chooses for them; and David, the shepherd lad, son of Jesse, is the choice. Jealousy in Saul causes him to persecute David, who magnanimously spares his enemy when in his power. Then Saul seeks from the witch of Endor wisdom which he should have sought from God, and God sends Samuel's spirit to terrify them both with message of Saul's speedy dissolution, which occurs next day with his sons and armor-bearer, thus closing the book. Key-thought: "Man looketh on the outward appearance, but the Lord looketh on the heart" (xvi. 7).

II. SAMUEL.

This book takes up the kingdom under

David, and shows his successful reign, pictures him as the favorite of God, but does not seek to hide his faults. His sin with Uriah's wife is graphically pictured by Nathan in parable, and the curse that shall follow it is clearly set forth. David's penitence is shown by the fifty-first Psalm, and he is forgiven; but the result of his sin is not removed. In the characters of David and Saul we have the two kinds of repentance set forth which find their New Testament analogies in Judas and Peter. One the "godly sorrow that worketh repentance not to be turned from;" and the other, which worketh death.

Then begins the sorrow in David's household. The vile crime of Amnon against his sister, which provokes his brother Absalom to fratricide; Absalom's conspiracy and David's flight; cursed by Shimei and surrounded by bad counselors, he at last overcomes his rebellious son only to mourn his violent and hopeless death. Once more prosperity dawns upon the king, and the anger of his God seems appeased; but now he numbers Israel and again kindles the fires of God's wrath, who gives him his choice of three methods of punishment (xxiv. 13)—first, seven years of famine; second,

three months' flight before his enemies; third, three days' pestilence in the land. David wisely makes no choice, but leaves it with the Lord, who destroys 70,000 of the people, and then desists for David's penitence. The book closes with the broken-hearted old king making offerings to the Lord. Key-verse, xxii. 2.

I. KINGS.

This book opens with David's last sickness and death. His last charge to Solomon, "Be strong, therefore, and show thyself a man," (ii. 2) is but imperfectly observed by the son during his reign. How imperfectly, it is the purpose of the book to show. He started well by asking for wisdom rather than wealth, and receiving it. He continued well by building the Temple; but his love for women ruined him—leading him, as it did, into strange countries, where he contracted idolatrous alliances, which estranged his heart from God. He died after reigning forty years, and at best but just escaped the death of a base idolater.

The first eleven chapters of the book might be called forty years of failure under worldly wisdom; the best commentary on it is the

book of Ecclesiastes. Chapters 12-16 are taken up with an account of the wicked reigns of his unholy successors, the revolt of the ten tribes under Rehoboam, the beginning of the divided monarchy with Jeroboam over Israel and Rehoboam over Judah. Chapter 17 introduces "Elijah the Tishbite," who figures as the hero of the remainder of the book. His victory over the prophets of Baal and five of his seven miracles carry us through the twenty-first chapter. The book closes with the kingdoms of Judah and Israel at peace. Key-thought, ii. 2 (last clause).

II. KINGS.

This book continues the history of Elijah to his translation, when his mantle falls on the youthful Elisha (ii. 13-14). In spite of the wicked kings who succeeded each other so rapidly here, there is still "a prophet in Israel;" and Elisha continues a strong witness for God; and, as Elijah performed seven miracles in his day, so in these darker times Elisha needed a double portion of his spirit, for he was called upon to perform fourteen. In the year 721 Israel under Hoshea is taken with Samaria by

Sennacherib, king of Assyria (xvii. 6). Eight years later Judah under Hezekiah lost her fenced cities, and became tributary to the same Assyrian monarch (xviii. 13). Hezekiah and Josiah shine out in this dark record as good men; the almost forgotten religion of Josiah's fathers is again established by royal command under the boy-king; for "he turned not aside to the right hand or to the left" (xxii. 2). But in vain: the cup of their iniquity is full, and in the year 606 Jerusalem and the two tribes were taken by Nebuchadnezzar, King of Babylon (xxiv. 1). They sought in vain to maintain their independence for a few years, and in 588, eighteen years later, the captivity was complete, and Jerusalem destroyed (xxv. 8, 21). These books embrace a period of 427 years.

I. AND II. CHRONICLES.

These books are mainly taken up with the history of the reigns of David and Solomon and their successors. They supply some hitherto unrecorded details; they are valuable as history and readable as biography. David's life and reign occupy the first book, while the second is taken up by that of Solomon.

The last book closes with the rehearsal of the captivity under Nebuchadnezzar, the treasures of the Temple, and the people being carried away into Babylon.

EZRA.

Fifty years have passed, and Cyrus, king of Persia, has conquered Babylon. And, that prophecy might be fulfilled, God`is stirring his kindly heart to rebuild the Temple at Jerusalem and send back the treasure and the captives. Zerubbabel and Joshua were the builders, assisted by the prophets (v. 2). For seventeen years they had attempted to finish their task, but, hindered by their enemies, the work was not completed. Cyrus had died, and Artaxerxes, his successor, had forbidden them to continue; but Darius succeeds him, and now by his decree they were again enabled to work unmolested and furnished with expense money, so that in four years more the house was completed.

Zerubbabel and Joshua are seen no more, and the holy prophets who aroused the people to work have passed away; but another is found, Ezra, priest and scribe, who shall go up from

Babylon to gather the scattered forces of God's people, and bring them back again to their own land. How he did this the book sets forth (viii 6. vii. 15).

But the sons of Levi were missing! Where were the members of the sacred tribe? Not separated from their Babylonish friends and wives. Then follows the list of the unfaithful ones who came penitently back with their offerings and journeyed up to Judea and Jerusalem. It was this company who were supposed to have had and chanted for the first time the 119th Psalm. Time covered by the book, eighty years. Key-verse, vii. 10.

NEHEMIAH.

Ten years later this man of God became so full of desire for the rebuilding of the wall and the repairing of the gates of Jerusalem that his earnest prayers were answered by the king, who, noticing his dejection, inquired the cause, and learning his desire sent him out to answer his own petition. (Notice that this king, whose name was Artaxerxes (Ez. vii. 1), is not the one who hindered the building of the Temple, though he bears the same name.)

So the king's cup-bearer became God's Master-builder. His work now had enthused the people until they said, "Let us rise up and build" (ii. 18), and the secret of their success lay in the fact that "The people had a mind to work" (iv. 6). They worked with trowel in one hand and sword in the other,—true types of the church militant,—building with the trowel and fighting with the sword of the Spirit for God and home and native land. Enemies did not succeed in hindering this work, and in the fifty-second day from the time of commencing, the work was finished and the people "perceived that this work was wrought of God" (vi. 16).

Then follows a complete list of the entire captivity, even to those without a pedigree. Then the expository preaching of Ezra, which rejoiced the people so much, followed by their confessions and sealing themselves to servitude. The walls are then dedicated, the priesthood cleansed and the feast of Tabernacles again set up—the first in 1,000 years! Key-thought: "The people had a mind to work" (iv. 6).

ESTHER.

The scenes of this romance are laid in the

"court of the glorious kingdom" of Ahasuerus, and about the year 520 B.C. (unless, as some believe, Ahasuerus was Xerxes, which would bring it down to about 490 B. C.). The king summons his virtuous queen, Vashti, to appear at his banquet to be gazed upon by his drunken "nobles;" she refuses and is deposed; man's sovereignty over his wives is established by the king, and Esther, cousin of Mordecai, is chosen as Vashti's successor. Haman, a prince, being exalted among and above other princes, finds Mordecai, the Jew, failing to do him reverence, and seeks to exterminate the race of Jews from the face of the earth, and hang Mordecai on a gibbet. Esther goes before the king in defiance of royal command; the penalty is death, but she finds favor in his eyes and prevails upon him to spare her people, which he does, hanging Haman on the gallows erected for Mordecai.

Thus did God overrule the freak of a drunken king, and by it, for the sacrifice of one (Vashti), spare again his ancient people. Key-thought, "*Boldness in intercession*" (Heb. iv. 16).

JOB.

The first of the five poetical books, taking its name from the hero who in his sufferings ever recognized the overruling hand of God, and stands out as a grand example of one who "patiently endured," and, though Satan was at the bottom of it, God was over Satan and with his "servant Job." This book teaches, among other things, that all the sufferings of God's people are for their good and His glory; that the afflictions of the righteous are "that the works of God should be made manifest in Him" (John ix. 3). In spite of much bad theological dogmatizing, with "sound conclusions, from Job's friends," God brings him through until he sees himself and sees his God. Result: abhors himself, and loves God more than ever. Outcome, abundant prosperity, temporal, domestic and spiritual. Key-thought, "All things work together for good to them that love God" (Rom. viii. 28).

PSALMS.

This book of sweet songs seems to have voiced the emotions of the human heart all down the ages.

Songs of praise, songs of penitence, songs of joy, songs of sorrow, flow forth from joyous or burdened hearts and find their echo of sympathy in the hearts of men to-day as well as then. Covering as it does a period of 1,000 years in Jewish history, the book is valuable historically.

The first Psalm written was probably the 90th, written by Moses. Some of the last were written by Ezra about 450 B. C. As Moses's day was about 1450 B. C., we have one thousand years intervening. They are arranged in four groups, according to author and compiler, as follows:

Div.	No.	Psalm.	Author.	Compiler.	Time. B. C.
I.	41	I-XLI.	David.	David.	1,000
II.	31	XLII-LXXII.	Levites. David and others	Hezekiah.	698
III.	17	LXXIII-LXXXIX.	Hezekiah and Levites.	Josiah.	600
IV.	61	XC-CL.	Ezra and others.	Ezra.	450

Some Psalms of special interest might be mentioned here, as the eighth, antithesis on man; fifteenth, the perfect man; nineteenth, God in nature; twenty-third, the shepherd Psalm; twenty-seventh, faith and patience; fifty-first, penitence; sixty-fifth, thanksgiving;

one hundred and fourth, beautiful; one hundred and nineteenth, Bible Psalm; one hundred and twenty-sixth, worker's. Psalm; one hundred and thirty-ninth, searching.

Key-thought, "All nations should sing the praises of God" (lxvi. 1-2, Eph. v. 19).

PROVERBS.

Closely packed wisdom on various subjects. The first two chapters set forth the beauty of wisdom whose province is to keep one from "the evil man" and "the strange woman." The third continues the treatise, dwelling especially on "the fear of the Lord." The fourth to the seventh inclusive, apply it especially in warnings to keep from lewd women. The eighth returns again to "the fear of the Lord," while the ninth once more takes up the subject of lewd women. From the tenth to the twenty-fourth inclusive we find wisdom applied to every-day affairs of life, or hints for wise conduct.

The following section was gathered in the time of Hezekiah, and deals with many different subjects, but all practical. This section closes with the twenty-ninth chapter; the thirtieth

is a book of Agur, son of Jakeh, and treats of various matters, while the last is the wisdom of King Lemuel's mother, principally taken up with the picture of a virtuous woman. Some have argued that these names were merely other titles for Solomon, but they have failed to make out a case.

This book, which makes "*Wisdom*" its key-word and thought, is nevertheless exceedingly devout in tone, and acknowledges wisdom's beginning as "the fear of the Lord."

ECCLESIASTES,

Supposed to have been written by Solomon in his old age, finds its best key in the words, "*Under the sun.*" With this thought the book has a new meaning.

Failure of everything—pleasure, wisdom and life itself, when viewed from a mere earthly stand-point. Take the Epicurean motto, "Eat and drink, for to-morrow we die;" if you have no thought beyond this life, bother not with study: this like all else is but vanity; enjoy yourself as best you may, "But know thou that, for all these things, God will bring thee into judgment." Then "Hear the conclusion

of the whole matter: fear God and keep His commandments, for this is the whole duty of man."

THE SONG OF SOLOMON

Is supposed to have been one of the many amorous songs of his youth, born amid the scenes of love and passion surrounding him in his harem. Some have thought it the story of a virtuous Shulamite maiden, who having been brought to the harem, refuses the embraces of a king that she might be returned to her mountain lover again.

The song is a dialogue between king and maiden, who at last has her request; the closing verse sees her calling her lover to make haste and meet her.

Kingsley in "Hypatia" makes Eben Ezra ask for an interpretation, suggesting three different forms then in vogue and asking which was correct.

The Jews thought it best for their young men not to read it until they were thirty years of age.

No matter which interpretation is accepted, a beautiful picture of Christ and the church is

presented under the figure of bride and groom, while some of the richest and sweetest passages of Scripture are here found. Its key thought is "*Love*."

ISAIAH

Is first among the five books of the greater Prophets (so called because of their works being more voluminous than the others). The Prophets extended over a period of nearly five hundred years; yet, Moses was a prophet six hundred years before them, while Enoch prophesied that "The Lord cometh," being the seventh man from Adam. Their function, however, was a special one. Isaiah prophesied during the reign of four kings—Uzziah, Jotham, Ahaz, and Hezekiah. The burden of his prophecies was not only to review God's people and foretell their future and the future of their enemies but to foretell the birth, life, kingdom and death of Christ.

The literal fulfillment of the prophecies concerning Babylon and Assyria is not more literal than of those concerning Christ. So perfectly has the pen of inspiration drawn the outlines of His character, that His biographers at best could

but fill them in after seeing and handling Him of whom the Prophets spoke.

JEREMIAH

Deals principally with the woes of his own people. His strains, at times so mournful at thought of their impending doom, have gained for him the title of "The Weeping Prophet."

Called to his office during the reign of Josiah, he continued to prophesy for forty years. He was at times persecuted, and some say he was at length stoned to death, but he was ever fearless in his denunciations of sin. He prophesied during the reigns of Josiah, Jehoiakim, and Jedekiah. He foretells the time of the captivity and the destruction of Babylon. His Messianic prophecies also are bright and clear, foretelling the spiritual kingdom that was to come, its power and excellency. The last chapter was probably added by another, and is historical.

LAMENTATIONS.

This book is also the work of Jeremiah. In the first and second chapters he bewails the sad condition of Jerusalem. The third is a dirge

of sixty-six stanzas, arranged in style something like the 119th Psalm. There are three divisions of twenty-two stanzas, each beginning in the original with the same letter. The fourth is a review of the past, contemplated from the present woeful state. The fifth is occupied in putting God in remembrance of their sad plight that He might "Renew our days as of old" (v. 22).

EZEKIEL.

The author of this prophecy, a priest, was one among the captives carried by Nebuchadnezzar to Babylon B. C. 614.

In Chaldea by the river Chebar he saw "Visions of God," and received the commission to prophesy to the captives concerning the reason of their captivity, the destruction of Jerusalem, the trials that awaited them, their restoration and the Messianic kingdom. Some of these prophecies and visions seem obscure, but many of them are startling in their clearness. The sixteenth chapter, for instance, which contains an epitome of nearly the whole book is a wonderful piece of imagery and description. Israel is pictured under the figure of a cast-off female

child taken up by God, washed, dressed, reared in luxury and taken for His bride; then her backsliding and apostasy are set forth under the terms harlotry and perverted adultery, followed by the sentence which He pronounces upon her, yet still holding out promises of restoration in memory of His "everlasting covenant."

Taken all together it is perhaps the most wonderful picture in the Bible. For twenty-one years he continued to prophesy concerning Judea, the House of Israel, Jerusalem and Samaria.

DANIEL.

This book closes the list of the five greater prophets, and has been the ground of more controversy regarding its authenticity than any other book except the Gospel according to John.

The author was carried away captive into Babylon by Nebuchadnezzar in the year 606 B. C., eight years before Ezekiel. He was then a lad of about eighteen years of age; raised to high rank in the court of Nebuchadnezzar, he passed through trials unscathed. His interpretation of Nebuchadnezzar's dream gave him prominence among all the nobles, while in later

years his reading the mysterious writing on the wall, though at the close of Belshazzar's reign, made him third ruler in the kingdom.

The book is partly historic, partly prophetic; and though written out of the darkest hours of captivity's night, shows forth some of the brightest glories of future events. Most literally have these prophecies been fulfilled, and the growth and spread of the Messianic kingdom now but adds completion to completeness.

HOSEA

Is first in order among the minor prophets. He prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah and Jeroboam, king of Israel. Here God tells him to call his son Lo-Ammi (not my people). His prophecies are full of denunciations and warnings couched in sharp, terse sayings and changing metaphors, likening, as did Ezekiel, God's people to an adulterous wife, and again to a cake not turned; but in all the denunciations he holds out the offer of mercy, summing it up in the closing chapter with the picture of Israel's return, confessing her sins, and God's loving reception; anger turned away and plenteous grace, like

dew, moistening their hard, dry hearts, until beautiful as the lily, rooted as the cedars of Lebanon, with spreading foliage to shelter the nations, with a beauty striking and useful as that of the olive tree, sweeter than the spiced breezes of Lebanon, so that all who come under his influence shall revive as the corn when moistened with refreshing rains after a long drought. This is a beautiful picture of a restored backslider to-day.

The key thought of the book is in xiii. 9: "Oh, Israel, thou hast destroyed thyself, but in me is thy help."

JOEL.

This prophet, who probably wrote in the time of Joash, looked out upon the land scorched by drought and eaten by locusts, and, seeing in it all the judgments of God, sounds out an alarm: "The day of the Lord is at hand," and commands the note of warning to be given and a fast to be kept and prayers offered to God that the plague be stayed. This is done, and all classes who have seemingly passed under his scathing rebukes meet to fast and pray. Result: promise of rain, that the plague of the

locust in its four varieties shall be stayed and ultimate victory over their enemies. Then follows the promise of great things, not only temporal but spiritual, culminating in the promise quoted at Pentecost and partially realized that day (ii. 28).

The third chapter pictures the coming spiritual kingdom, the judging of the nations and Israel's restoration; and sets forth God's eternal covenant with Judah. A fine illustration of spiritual lessons drawn from temporal calamity.

AMOS,

Like Joel, was one of the earlier prophets, prophesying during the last years of the eighth century B. C. and during the reigns of Uzziah, king of Judah, and Jeroboam, king of Israel. He was a herdsman and a gatherer of sycamore fruit; rough and uncultured he was sent from the south to prophesy against the north. His predictions were first against Damascus and the house of Hazael, the palaces of Ben-Hadad (i. 3, 4) and the people of Syria. Secondly, against Gaza and the Philistines generally (6-8 verses). Third, against Tyre (9, 10). Fourth, against Edom, Teman, and Bozrah (11, 12).

Fifth, against the children of Ammon, foretelling their captivity (13-15).

The second chapter begins with Moab in the same way, and, having finished with their enemies, he turns against Judah and then Jerusalem and Israel and promises the same visitations on them for their sins, reviewing God's mercies in the past toward them.

The third chapter continues the account by saying that the heathen shall be witness of the sad spectacle. In the fourth, the prophet says hitherto God has witholden rain, sent drought and mildew, the palmer worm and such troubles, but now "Prepare to meet thy God," who will come with utter destruction for this land and people (iv. 12).

The fifth is consumed in mourning, and the sixth in detailing the coming captivity of the ten tribes.

The seventh gives an interesting interview between the prophet and Amaziah, Priest of Bethel, who came to him from Jeroboam and sought to silence him, culminating in his prophecy against the priest, declaring that his wife should be an harlot, his sons and daughters

dying by the sword, Israel taken captive, himself dying in a polluted land.

The eighth passes from temporal to spiritual and promises spiritual desolation as great as the temporal; and pictures the young man and maiden searching for the word of the Lord, famished and athirst and finding it not; yet dreading to hear even the name of the Lord mentioned, as much as to say, Don't let Him know that we escaped, He is too terrible for us. The ninth explains these predictions as being a sifting process, which, having accomplished its work, the remnant shall be again restored, the Tabernacle of David rebuilt, the lands of the heathen shall be their possession, planted with rich vines that shall be no more pulled up.

OBADIAH.

Two hundred years after the Prophet Amos had spoken, and contemporary with Ezekiel and Jeremiah, Obadiah appears upon the scene.

The predictions of the earlier prophets had been fulfilled; for one hundred and thirty-four years Israel had been in captivity; eighteen years before Judah had lost her fenced cities, while one year ago, the last of the two remaining

tribes, Judah and Benjamin, had been carried by Nebuchadnezzar into Babylon.

The Edomites had entered into their cities as an enemy and taken part in the destruction; and Obadiah's mission was to tell them of their approaching doom as punishment for these acts. Snugly entrenched in rocky and seemingly impregnable fortresses, they thought themselves safe; but the prophet laughs at their fancied security and prophesies their utter extermination, foretelling the return of the captives, even to the final restoration of Israel, who shall possess not only their own former possessions but those of the Edomites as well, and closes with a hint of Messiah's kingdom which shall follow. These predictions have been literally fulfilled, or are being fulfilled to-day.

JONAH.

This book is historical rather than prophetic; but as it chronicles a prophecy, it combines both.

Jonah, the son of Amittai, was sent by the Lord to Nineveh to proclaim its coming doom. He runs away, takes a sea voyage, calmly sleeps amidst the winds and waves of the tempest

while souls are dying in Nineveh. The seaman cast him overboard and he is preserved by a great fish which swallows him. Here he repents and is cast forth on the land, when he journeys to Nineveh and preaches. Result, the inhabitants repent, proclaim a solemn fast, and are saved. Jonah seeing the gracious results of his ministry, thinks only of his lost reputation as a prophet and is found weeping for chagrin.

Three remarkable facts in connection with this book should be noticed : first, that God persisted in using this ungodly, selfish, self-seeking man as his minister ; second, that the heathen under his ministry were saved en masse—while under the warnings of the righteous Isaiah, Jeremiah, Ezekiel, Hosea and Amos, God's own people were lost ; third, Jonah's reason for fleeing from God (iv. 3), because, knowing God's great mercy, he feared that the people would heed his message, that God's anger would be turned away, and they would be saved. This case has no analogy in God's word or modern times ; and is recorded, I think, to show how God delights in mercy rather than punishment ; that He is not unmindful of the heathen ; and

also how poor a specimen He can at times get along with in the ministry. Christ used Jonah as an illustration of His death, burial and resurrection.

MICAH.

This prophet was probably contemporary with Hosea, Amos, and Isaiah. While he foretells the invasions of Sennacherib and Shalmaneser, the destruction of Jerusalem and many other facts of local import, his prophecy is most valuable to us of to-day because of the promise of the Messiah; naming His birth place (v. 2) and foretelling His divinity, "Whose goings forth have been from of old, from everlasting," and predicting the power of the Gospel upon other nations forming a spiritual kingdom which shall have no end.

NAHUM.

More than a hundred years have passed since Jonah's prophecy, and Nineveh's repentance—according to some estimates one hundred and fifty—and "the bloody city" is again besotted with her sins. This time there is no repentance (i. 10), and Nahum is sent to tell the story of

her fall ; a city then whose merchants numbered as the stars of heaven (iii. 16), and while he tells her coming woe, he turns aside to speak a word of comfort to Judah (i. 15). Recounting, then, the woes of Nineveh, he reminds her that she is no stronger than other cities, which have gone before, and warns them to prepare for the siege which should raze their city, so that they which look upon her ruins shall flee away (iii. 7). How literally has it all been fulfilled.

HABAKKUK.

We now come down nearly a century and find Habakkuk foretelling the destruction of the Chaldeans as Nahum had foretold the destruction of the Assyrians and Obadiah would soon foretell that of the Edomites.

He was probably contemporary with Jeremiah, and it is said remained in his own land dying alone rather than follow his people into captivity.

This book is made up mainly of a dialogue between the prophet and his God, interspersed with exclamations and lamentations, the whole closing with a triumphant shout of praise to God from out the prophet's righteous heart, as

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he saw in the vision given him promise of God's continued mercy and the restoration that was to come. It was written about twenty years before the captivity of Judah.

ZEPHANIAH

Was another prophet contemporary with Habakkuk and others, who abruptly opens his prophecy by announcing absolute ruin on the land.

His prophecies are directed against Judah, Jerusalem, Gaza, Moab, and Nineveh, but promises the remnant a more glorious future than does any other prophet; the captivity turned again and a name to be praised among all the people of the earth. Read carefully the last chapter.

HAGGAI.

A century later and we find this prophet, who had probably returned from the captivity with his people, rousing them by his exhortations to rise and rebuild the temple. The people had said: "The time has not yet come." They preferred to spend their money on their own homes: God said by His prophet: "The time

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has come; go up to the mountain and bring wood and build a house."

The spirit of work caught two men, Zerubabel and Joshua, the son of Josedech, the high priest, and the work which, for fourteen years had languished, because of their enemies, was resumed. Once they faltered, but again the prophet encouraged them and they went on. "Be strong" is the watchword (ii. 4), "For I am with you." The eighth verse we would do well to read occasionally when we talk about "our money." God says you are spending *my money* on yourselves. The chapter closes with promises of future glory.

Just what the deeper meaning is, is uncertain, but it probably refers not only to the new temple but also to the coming dispensation of grace.

ZECHARIAH

Was contemporary with Haggai, and appears to have begun his prophecy the month following the close of Haggai's; and much of it is to the same end; namely, encouraging the builders of the temple. The book is too deep, far-reaching and obscure to treat at length in a sketch of

this kind. However, the writer goes from his own day and time down to the coming Messianic kingdom, the rejection and betrayal of Christ, the overthrow of Jerusalem by Titus, Christ's second coming and His millennial reign.

Taken all together it is perhaps the most difficult to understand of all the prophetic books and has received many different interpretations. Taking the general Messianic and millennial interpretation as the correct one, it is the most wonderful of all the prophecies.

MALACHI

Was the last and perhaps the youngest of the prophets. Coming as he did a little more than a century after Zechariah, he found a sad condition of affairs prevailing. The people not only were robbing God in tithes and offerings but the very priests themselves connived at it (i. 8), and offered the aged, the sick, and lame (ii. 7-9). Separation and divorce had become the rule rather than the exception (ii. 14). The entire nation had robbed God (iii. 9); and He exhorts them to bring in the tithes and prove Him; promising them wonderful things if they would but repent. Some of them heard, and,

heeding, turned from their wickedness to talk about the Lord, whose hearing ear never slumbers but is quick to hear when His children talk of Him (iii. 16, 17). The prophet then prophesies the coming of the Messiah, under the figure of the "Son of Righteousness," and says Elijah shall be His forerunner.

VI.

THE NEW TESTAMENT.

MATTHEW.

The Gospel of His Messiahship.

There is but one Gospel. It has, however, pleased the Holy Ghost to present this one in four different aspects, or from four different points of view.

The first three are called synoptical, as they give a synopsis of Christ's life and work. In the present order Matthew comes first, but who was the first to write the biography of Jesus no one living knows.

It is generally conceded that Matthew wrote his Gospel more especially for the Jews, to convince them out of their own scriptures that Jesus of Nazareth fulfilled the Messianic prophecies and therefore was the Christ. The Messiah was to be "The King of the Jews;" Matthew thus presents Him; so it might be called "The gospel of the Kingdom."

The genealogies of the Gospels give us keys

to unlock their inner thought, and at once we find in Matthew that Jesus's descent is traced back to David in whose royal line the Messiah must come. The first verse in this genealogy is the key. "The book of the generation of Jesus Christ, the son of David, the son of Abraham." God had made two covenants with mankind. The first to Abraham that through his seed all the families of the earth should be blessed. The second, that through David's seed his own people should be blessed by a king seated on David's throne whose kingdom should have no end. In this man, Jesus of Nazareth, these two covenants met and focalized. Of the seventy-two quotations and references to the Old Testament scriptures in Matthew, nearly half are appeals to prophecy, and in nearly every instance Christ is shown as the fulfiller of the prediction. His appeals and terms are Jewish in their nature, and all things point to Jesus as "The Lion of the Tribe of Judah."

MARK.

The Gospel of His Servitude.

Mark, who wrote to the Romans, seldom appeals to prophecy not more than half a dozen

times in recording all the conversations in his biography, as the Romans were not supposed to be familiar with it. He uses Latin words as "Centurian," "Prætorium," etc., while oftentimes he stops in order to explain a Hebrew term ; as, when speaking of money (xii. 42), he tells how much it is in Roman coin, "Two mites which make a farthing" (*kodrantes* in the original, a Roman brass coin equal to about three-quarters of a farthing).

It is thought he had his information concerning Jesus from Peter, by whom he was probably converted (I. Peter v. 13); we do not know that he had ever seen Jesus personally. We look for the genealogy but find none; instead, we find the story of an obedient servant who always did his Father's will, but the servant had no pedigree; he was not worthy of a genealogy! In this Gospel only, in telling of His second coming, Christ says: "Of that hour knoweth no man, neither the angels in heaven nor the Son!" How can that be if He was one with the Father? It can be explained but one way, "The servant knoweth not those things which His Lord doeth." He was an obedient servant ; quick to do His Father's will.

It is said that the word translated "straight-way" in i. 10, occurs but eighty times in the New Testament, and forty of these are in this brief Gospel.

LUKE.

The Gospel of His Humanity.

We turn to the third Gospel and find the writer to be a Gentile physician, who first introduces himself to us in Acts xvi. 11, in company with Paul, though the Gospel was written prior to Acts.

We look at once for the genealogy and find it tracing Jesus back from David to Abraham and from Abraham to Adam, the father of all mankind. He was the "Son of man"—*i. e.*, humanity's common son. He had come to earth on a mission; humanity was lost, and He had come as a man to seek and to save (xix. 10). Luke seeks to present his Lord from the human standpoint—as a man

JOHN

The Gospel of His Divinity.

We have now seen the Messiah of prophecy, the servant who "came not to be ministered

unto, but to minister," and the "man of sorrows." What should we expect to find in the last Gospel!

Again we look for the genealogy, and we are not obliged to look far. "In the beginning," back beyond David, Abraham, or Adam, "was the Word," "was with God, was God,"—"All things made by Him,"—"In the world," but unknown, returned, being made flesh, but not received. Now I understand why the man of sorrows was acquainted with grief; why "being found in fashion as a man, He humbled Himself and became obedient" (a servant). Phil. ii. 7, 8.

God must thus clothe Himself with our humanity; must thus serve and suffer to be the fulfiller of Messianic prophecy, and "The scriptures must be fulfilled." So the "Babe of Bethlehem" is the King of God's own people, who, refusing a throne, is rejected and becomes the servant of all mankind; the dove of promise is the eagle of Ezekiel's vision; the "Lamb of God" is "The Lion of the Tribe of Judah;" and "The bright and morning Star" has become the "Sun of Righteousness" whose beams shall penetrate the darkest corners of our earth, lighting and warming every heart, and giving

at last eternal brightness to that "City with foundation, whose builder and maker is God."

This Gospel has no parables, and but two of its miracles are recorded by the synoptics; feeding the five thousand, and walking on the sea. Its incidents and conversations are peculiar to itself, while three chapters xiv-xvi, are largely taken up with sermons on the Holy Ghost.

ACTS.

This book which forms the connecting link between the Gospels and the Epistles, and during the progress of whose history many of the Epistles were written, was written by Luke some time after he had written his Gospel. The introduction to the Gospel tells of his purpose; this seems but a continuation of the narrative.

The first chapter introduces us to the upper room; the second to the day of Pentecost with the gift of the Holy Ghost. The disciples at once go out to work, and the remainder of the book is occupied in telling what they did. The two main characters are Peter and Paul; these, with their companions, make many journeys,

do mighty works, suffer persecutions, and establish churches.

It may be divided as follows: First, the first chapter, introductory. Second (2-12), biography of Peter and his companions, beginning with their baptism by the Holy Ghost. (2.) Peter's baptism by the Holy Ghost and first sermon. (3.) Peter and John journeying and preaching together, heal a lame man at the Beautiful Gate. (4.) Peter and John put in hold by Priests and Sadducees for healing the lame man; they are heard, threatened, commanded to speak no more in His name, and liberated. (5.) Story of Ananias and Sapphira; Peter and John again in prison, but liberated by an angel; are brought once more before the high priests; beaten and commanded to speak no more in His name. Then liberated. (6, 7). Stephen's apology and martyrdom. (8.) Peter and John sent to Samaria, and Philip's mission. (9.) Conversion of Saul; Peter restores Tabitha to life. (10.) Peter and Cornelius; Peter has his vision and Holy Ghost poured out on the Gentiles. (11.) Peter justifies his conduct at Jerusalem. (12.) James killed and Peter in prison, but again liberated by the Heavenly

messenger in answer to prayer. Herod still seeking for him, he leaves Judea and takes up his abode in Cæsarea (verse 19).

Section third ; from chapter thirteen to close, biography of Saul of Tarsus, now Paul the Apostle, and his companions. This begins with the year A. D. 45, and carries him through his three missionary journeys; his two years' imprisonment in Cæsarea; his voyage to Rome, and his two years' nominal imprisonment there, where the book abruptly closes, leaving him without further notice, in the year 65 A. D. (In the sketch on the Epistle to the Ephesians I have filled in some of these details.)

ROMANS.

This is in some respects Paul's heaviest Epistle, and one in which he enters into some abstruse questions. The picture in the first chapter of a nation trusting in culture instead of God, and where it carried them, is simply horrible. Some of the salient points of the Epistle are (1.) Man's failure under intellectual culture. (2.) Futility of the law for salvation. (3-5.) Justification by faith a necessity to salvation. (6.) A new state—dead and buried to

sin but alive to God. (7, 8.) The two natures still in conflict, the eighth showing the possibilities of a justified man; he emerges from the seventh as a man rescued from a swollen torrent would climb its banks, finding himself in a marshy plain, but saved. The eighth chapter sees him seated on a mountain top above the mists and fogs. It begins with "no condemnation" and it closes with "no separation." (9, 10, 11.) Sermon on God's dealings with Israel. (9.) Paul mourns for the Jews. (10.) Sad conclusion for them, but a happy one for the Gentiles,—“no difference,”—Jew and Gentile all under condemnation, but all may be justified. (11.) Mystery of election concerning Israel. (12, 13, 14.) The exhortation following the sermon. (15: 1-14.) Exhortation continued. (15: 15-33.) Explanation and personal matters. (16.) Greetings from Paul and his fellow laborers.

This Epistle with Galatians and Hebrews form a set which should be read together.

I. AND II. CORINTHIANS.

These two Epistles were written to the church at Corinth, where Paul had once been. He had

promised to visit them again, and, not being able to keep his promise, he wrote them a letter and sent it by Timothy from Ephesus, touching those matters which distressed them,—concerning party divisions, law-suits, licentiousness, the Lord's Supper, the gift of tongues, marriage, circumcision and things offered to idols. But as some had refused to receive his doctrine and had used his letter to stir up greater strife, he wrote them the second letter, a little later, from Macedonia, where Titus met him bringing a report concerning affairs at Corinth.

Among other things they had sneered at his contemptible form and speech; laughed at his authority, and taunted him with not keeping his promise to come to them. He vindicates his authority, and shows that the church nucleates about Christ, not about the apostles. He tells them to restore the excommunicated brother if he is truly penitent.

Duties of Christians one toward another is a subject dwelt on to some extent. After saying some sharp things he tells them he is jealous of their welfare, and calls to mind God's wonderful revelation to him fourteen years before (Acts xiv. 19), when they had stoned him and left him

by the wayside for dead at Lystra; also of the thorn in the flesh and God's promise to him. After three times praying for its removal, God answered, but he said "No, my grace is sufficient for thee."

The last chapter again mingles threats with kindly admonitions.

GALATIANS.

This Epistle was not written to one church but to the churches of a province, "The churches of Galatia" (i. 2). The cause is found in the sixth verse; they were "removed into another Gospel." The key-thought is found in (iii. 13) "Redeemed from the curse of the law." He had labored with them before; they had received him "as an angel from God" (iv. 14); but with their usual fickleness—the inhabitants of Galatia were always noted for this quality—had turned away from the purity of the Gospel through Judaizing teachers and sought justification through the ceremonial law. This letter is made up of rebukes, interwoven with arguments, and personal reminiscences, and, like the Epistles to the Romans and the Hebrews, argues against justification by works of the law

on the ground that if that is so, "Then is Christ dead in vain" (R. V. for naught). Hopes and fears, warnings and encouragements, follow each other in rapid succession through the Epistle.

It divides itself by chapters as follows: (1.) Commanded to hear no other Gospel than that which he had preached, and his experience. (2.) Experience continued, including account of a doctrinal controversy with Peter, held fourteen years before. (3, 4.) An exposition of the promise of God to Abraham, especially concerning justification by faith. (5.) Directions for Christian living, with fruits of law and spirit contrasted. (6.) Directions for dealing with an erring brother—followed by various admonitions and words of encouragement. This letter, he says, he wrote with his own hand, contrary to his usual custom.

EPHESIANS.

This is distinctively a church Epistle, written to the church with which he labored nearly three consecutive years. Written from out his prison life it shines like a diamond when brought into the light.

In the first chapter we have the church "Chosen before the foundation of the world," as the body of Christ. (2.) The church "raised up," "seated in the heavenlies," "created unto good works," to be as a holy temple partition between Jew and Gentile broken down. (3.) Continuation of the mystery of the calling of the Gentiles, closing with the last half of Paul's Prayer. (4.) The churches walk, to be worthy of this high calling. (5.) Walk continued, closing with figure of bride, Christ being the groom. (6.) Comments on the fourth and fifth, closing with the figure of the church militant as an army.

It deals principally with: first, the body's relation to the head; second, the relation of the building to the builder; third, privilege of the church in the heavenlies; fourth and fifth, bride's outward manifestation of relationship to groom; sixth, the army's relation to its captain.

This book is a beautiful combination of doctrinal, practical and deep spiritual truths. (See chapter on Ephesians.) Its key thought is found in the words "*a glorious church.*"

PHILIPPIANS.

This, another prison Epistle, is full of deep

spiritual thought. It nucleates about the second chapter which in turn nucleolates about the fifth verse, or Christ-likeness. The manifest key is "*Unity in Christ.*" Study the latter part of first chapter and the first half of second. Paul prefaces his entreaty here as he has never done before and never did afterwards. "If there be, therefore, any consolation in Christ,"—well we know there is no consolation out of Christ,—“If any comfort of love,”—what comfort is there without love! “If any fellowship of the Spirit,”—the sweetest fellowship on earth is the fellowship of the Spirit,”—If any bowels and mercies,”—that is if there be any such thing as merciful hearts,—“Fulfil ye my joy.” What can it be to cause such a preface! Why “that ye be likeminded, having the same love, being of one accord and of one mind.” Then follow the directions,—“Let this mind be in you which was also in Christ Jesus,” and following that the manifestation of the mind of Christ from the time He laid off His kingly nature for servitude on down to Calvary. (3.) Longings for knowledge of Him, with the thought that our citizenship is with Him in Heaven (3: 20, 21) where at length with this body of our humiliation

changed like unto the body of His glory, we shall be with Him forever. (4.) Therefore rejoice, even though in hardship, for "I have learned in whatsoever state I am therewith to be content." (iv. 11.) Then the comforting thought,—“My God shall supply all your need” (verse 19).

COLOSSIANS.

A careful study of this Epistle will show, in spite of its striking similarity to the Epistle to the Ephesians, many marked differences.

While the Epistle to the Ephesians carefully weighed and measured, shows a balance in favor of the church's relationship to Christ, Colossians by the same rule of weights and measurements will show a balance in favor of Christ's relationship to the church. In Ephesians it is Christ washing and cleansing "A glorious church," in Colossians "Christ is All and in All" (iii. 11).

Take this analysis for example: (1.) Christ the Redeemer, i. 14; Peacemaker, 20, and Perfecter, 28. (2.) Dead with Christ to sin. (3.) Risen with Christ. (4.) Walk with Christ, continuing the discourse of the preceding chapter.

It is not unlikely that this Epistle was written at about the same time and from the same place as the one to the Ephesians.

I. AND II. THESSALONIANS.

These two Epistles, written to the same church, from the same place, and near the same time, are in all respects quite different from the others. The first, a friendly letter. Paul was now on his second missionary journey; he had been imprisoned with his companions, Silas and Timotheus, at Philippi, and after his miraculous liberation had journeyed to Thessalonica where he had gathered out a church from among the Jews and Gentiles, when such a disturbance was raised by the unbelieving Jews that they took their departure for Berea, but the Thessalonian unbelievers followed them there and persecuted them so badly that they carried Paul out of the city and brought him to Athens. While waiting here for his companions he occupied his time in preaching and gathered a handful from among his listeners; but being disgusted with their want of interest and unbelief, he departed for Corinth where Silas and Timothy joined him a little later. Here he abode for more than

eighteen months. He had not been long at this place until a feeling of unrest regarding the Thessalonian converts compelled him to send Timothy back to see how they were doing. His return with good tidings of their steadfastness gave Paul so much joy that he at once penned this letter,—in itself neither doctrinal nor seeking to correct decided errors, but filled with interesting thoughts, kindly advice and allusions. The coming of our Lord seems to have been especially on his mind, and after praising them for their steadfastness, urging love to the brethren, and abstinence from fornication, he comforts them concerning their dead with promise of a happy and speedy resurrection. But this they seemingly misunderstood and his second letter warns them not to neglect business on this account as the “man of sin” must first be revealed, and as he had before said the times and seasons were not known. He warns them against the busy-body and commands them not to associate with such.

These Epistles were probably the first written, and if you go by the chronology of your Oxford Bible, the dates would be 54–55 A. D. But other chronologists place them about two

years earlier, making the date of the first Epistle A. D. 52 and the second A. D. 53.

HEBREWS.

This is the last book of the doctrinal Epistles, and much theorizing has been done concerning its writer. Unlike the Pauline Epistles it has no signature, nor mention of the writers name, nor of the name of any apostle save that of Timothy in a reference at the close.

It begins more like a discourse than an epistle, but closes much more like an epistle than a discourse, conveying salutations from Italy and promising to come somewhere, to somebody. So evidently written and sent to some particular church; and in matter, and style of arrangement, decidedly Pauline. He intimates (xiii. 19) that the writer is a prisoner, but we change our mind when we read the 23rd verse; and as we have no knowledge as to when Timothy's imprisonment occurred we are left entirely at sea as to dates. One of the best arguments against this being a Pauline epistle is advanced by Farrar in "Early Christianity," who ascribes it to Appollos. The best argument for its Pauline origin is the epistle itself, which is per-

ceptibly Pauline in so many of its characteristics. Absence of signature and the use of some new words in the original give to portions of the text a style hitherto unknown to Paul. But as it is not unlikely that during Paul's long and various wanderings in many lands he should pick up occasionally a few new words to add to his vocabulary, this fact does not militate to any extent against the Pauline hypothesis. The absence of his signature is the only real difficulty in the way.

The main thought of the epistle is "Better," or "So much better," (i. 4) and it seeks to show from beginning to end the superior excellence of the new dispensation over that of the old. The epistle was undoubtedly called forth by the Judaizing teachers who had sought to argue the Hebrew Christians out of their new religion by setting forth the divine origin and superior ritual of the old. Paul turns their weapons against themselves. They had cited "angels," "Moses," "Priests," and "sacrifices;" God on Mount Sinai, Abel, Enoch and Abraham. Paul shows that all these were but to introduce the Son of God; that He has now come in these last times as God's mouthpiece; that He was

superior to angels. Abel and Enoch were but types, Moses but a forerunner; Abraham was justified by faith in Him; Priests are temporary, He is eternal, after the order of Melchisedec; sacrifices must be offered up again and again, and then they have no power to take away sin. He has entered once for all into the most Holy place and offered up Himself, that His own blood may cleanse from all sin, in type of which God had graciously recognized their sacrifices; and that He even now as the Great High Priest sits forever at God's right hand to make intercession for us. Now as "He has taken away the first that He may establish the second," "Let us draw near with a true heart," "Let us hold fast the profession of our faith without wavering," "Let us lay aside every weight," and "Run the race," for He has said, "I will never leave thee nor forsake thee." Such, in brief, is the nature of the argument. It is worthy of much careful study and has been called the key to the Old Testament.

I. AND II. TIMOTHY.

During Paul's second missionary journey he came to Derbe and Lystra cities of Lycaonia;

at the latter place he found Timothy afterwards the companion of his travels. He was the son of a converted Jewess, Eunice by name, while his father was a Greek (Acts xvi. 1-4). As he is called a disciple he was probably a convert before Paul's arrival, quite likely the fruit of his former visit, as he alludes to him as his "own son in the Gospel." Paul circumcised him on account of the Jews in that quarter and took him with him on his journey. He probably sent him back to Ephesus from Miletus with the elders to carry on the work in that city (see Acts 20) as he states in the epistle (i. 3) that he did send him back. It is not known positively whether he was there at the time that the epistle was written or at Troas, where he seems to have been when the second epistle was written to him (II. Tim. iv. 13).

It is a charge to a young bishop and filled with advice that any Christian may profit by. It sets forth the qualifications of deacons and warns them of the apostacy of the last times; gives directions concerning widows in the church and gives a list of the evils which the man of God is to shun, and a list of attainments which he should seek.

The second epistle was evidently written during the apostle's last imprisonment at Rome. As to whether Timothy was at Ephesus or Troas seems somewhat obscure. It is full of personal allusions. Paul urges Timothy to "hold fast the form of sound words" (i. 13). It would be well if this was more heeded now; many preachers seem to feel that scriptural expositions and good lives are the only evidences needed for the truth of the Gospel. In this day of controversy that is not true. From both pulpit and pew we need not only to be able to give a reason for the hope that is in us, but we need to tell these reasons. People are constantly longing for intellectual evidence and get but little. To "consider what I say" *i. e.* that the resurrection was a verity; which explains his own endurance, etc. Paul is constantly massing evidence, and not only giving it to the church at large but to the young bishop as well (ii. 7-13) "Flee youthful lusts, continue in the things thou hast learned" (iii. 14); "Preach the word" (iv. 2). The remainder is taken up with personal experiences.

TITUS.

This charge to Titus, another young bishop,

is plain and practical. It divides itself as follows: (1.) Qualification of a bishop. (2.) Rules for women, young men and servants. (3.) Rules of life and practice among Christians, and personal notes.

It is an epistle of work, constantly does Paul allude to works. A holy life is constantly set before the church.

PHILEMON.

A personal letter written to a friend, useful as a picture of life in that age of the church, showing the workings of God's spirit among all classes. Paul was now a prisoner, and Timothy was with him.

Onesimus, a runaway slave of Philemon, had taken refuge with Paul, who had converted him and now sends him to his master, bearing this sweet little letter, which delicately commands Philemon to receive him back, not as a servant only, but as a brother. "If he hath wronged thee or oweth thee aught, put that on mine account," and then tells him that he himself is his (Paul's) debtor for all that he is or has, as he was converted under Paul's ministry. We may imagine the reception of Onesimus. As

we picture his return it gives us a better idea of the smoothing, leveling process of Christianity, both on the heart of slave, master and friend. It will bear many readings and many lessons can be drawn from it, as for instance: I had wronged my master and was fleeing from him. Christ as my intercessor made peace between me and my God, and made a way by which I may return to Him, and, by mentioning the name of His Son, find mercy and pardon and be reinstated in His family, this time not as a slave or a servant, but as a son. This is the last of the Pauline epistles and we turn now to the general epistles of the other Apostles and Evangelists.

JAMES.

The writer of this was not the brother of John, as he was put to death by Herod (Acts xii. 2), but James the Less, son of Alpheus or Cleopas, a relation of Jesus. (Matt. x. 3). His letter is to the twelve tribes and he is the apostle of works, as Paul is the apostle of faith. No truth is so small as to have but one side. Many men, however, are so small as to see but one side, and then often through their little denom-

inational spyglasses ; when others are seen the glass is reversed.

An Irishman was seen limping into a store with a field glass under his arm, "Give me my money back, it's no good," said he. "What is the matter?" asked the store-keeper. "I was looking at the bull," said Pat, "and he seemed a quarter of a moile away, and the next minute he tossed me." "The glass is all right, but you looked through the wrong end," said the store-keeper. This is the way many men view all truths save those suiting their own sectarian bias.

While man is justified by faith, that faith which does not produce works is not a justifying faith ; consequently, works must be taken into consideration as a means of justification, their absence denoting a wrong kind of faith.

As to chapters the book divides itself thus : (1.) The difference between a forgetful and a faithful hearer ; latter justified by works. (2.) Quality of faith tested by works. (3.) The works of pure faith manifested in a well-governed tongue. (4.) Results of pure and false faith in the heart, contrasted. (5.) Result of

superficial faith among the rich, and result of pure faith for restoration of body and soul.

I. PETER.

These epistles were written by the servant and apostle of our Lord, during the latter years of his life. The style is not like Peter, the fisherman, but like Peter after many years of experience in his new calling. The first was written from Babylon but just when we do not know. The same thought runs through them both, "*Perseverance.*" The first is occupied mainly with exhortation and instruction; he reminds them that they are heirs to an incorruptible inheritance (i. 4), kept by the power of God. That in these days they have seen the salvation which prophets foretold and patriarchs longed for, 10, redeemed with precious blood, 18, born again, 23, builded into the temple, ii. 5, a chosen generation, 9.

From now on the epistle is made up of exhortation based on these instructions.

In the first chapter he exhorts them to be sober; 13, be holy; 15, love one another, 22. In the second, "wherefore," that is, because of these things, "lay aside all malice," etc., and

"desire the sincere milk of the word that ye may grow thereby." Growth, advancement, progression, are the thoughts which pervade the epistle everywhere. "Abstain now from fleshy lusts," have an honest conversation among the Gentiles, 12; and submit to governmental powers, 13; let servants submit to their masters, 18; for Christ's sake and in His name, and in suffering remember Christ's sufferings for us, "who, when He was reviled, reviled not again." 21-25. The third chapter, in its first seven verses, deals with the mutual relations of husband and wife. Then taking up a general line of exhortation he exhorts them to "be of one mind, love as brethren, be pitiful, be courteous," suffering if need be for Christ's sake who suffered, "the just for the unjust," even to death and the tomb, but improved that opportunity and preached to the ante-diluvians in prison, but is now gone to heaven, where at God's right hand all things are subject unto Him. Seeing these things are so (chap. 4) "Arm yourselves likewise with the same mind," 1; be sober and watch, 7; be charitable, be hospitable, rejoice, but let your life be correct, 15; for "judgment must begin at the house of

God," 17. (chap. 5). Directions for elders, 1, feed the flock, let the younger submit to the elder, 5; be humble, 6; "casting all your care upon Him," 7, and again he exhorts them to be sober, also vigilant, 8, closing with doxology, salutation and benediction.

II. PETER.

This second epistle is just what we might expect a little later from the same writer, having studied his first. Along the same line, but much more intense and filled with warnings and sad examples of those who failed to follow such warnings and admonitions in days past.

The first was addressed to the "strangers" or the dispersion. This is addressed to "all who have obtained like precious faith with us."

Now for the line of thought. You have escaped corruption but that is not enough, you must diligently add to your faith, which is but the starting point, virtue; to that, knowledge; to that, temperance; to that, patience; to that, godliness; then, brotherly kindness, and as a capstone, love. "For if these things be in you and abound, they shall make you to be neither barren nor unfruitful." I would see both your

calling and election made sure; and an abundant entrance ministered to you in the everlasting kingdom. There is no mistake about these doctrines, we know what we are talking about; and besides, we have even a more sure word than that; we have prophecy;—prophecy which came not by the will of man but through holy men of old, moved by the Holy Ghost, which ye do well to heed (as we now live in its fulfillment). But as there have been false prophets among them, there will also be false teachers among you, and many shall follow their pernicious ways, bringing reproach upon the cross of Christ. These, through covetousness, shall make merchandise of you, but their fate is sure, for if God spared not angels who rebelled, nor the world which He first created, nor the cities of the plain, no more will He spare these, who, like Balaam, love the wages of unrighteousness. They tell you there is no need of ecclesiastical authority, and ask you to follow them in liberty, while they themselves are the slaves of corruption; and furthermore, if you are seduced by them, you too, are of the same kind, and the latter end of such a man is worse than the first, as it is better not to have known the way of

righteousness than to be an apostate. But now and then swine and dogs will be found among God's flock, who shall discover to us their real nature by returning again to their filth. My purpose in writing this to you is to "stir up your pure minds by way of remembrance," that you may know all these things and be on your guard, first, against scorners, who shall come, saying, "Where is the promise of His coming?"

Now notice while this writer seems to think the approach of our Lord may be near, yet he says, a thousand years are as a day and a day as a thousand years. In other words, it is not a matter of days, or times and seasons, be it near or far, it will come like a thief in the night. Seeing all these things are to take place, "What manner of persons ought ye to be," not only looking for, but, by your earnest, holy life, hastening the coming of that day. Have no fear of these great changes, for, according to His promise, we look for a new heaven and a new earth. Because of this, be diligent; and, seeing that ye know these things, beware lest ye also be led away. That ye may escape all these things, "Grow in grace and in the knowledge of our Lord and Saviour, Jesus

Christ." All that has gone before is connected with this closing text by the little word "but." If we can understand the "buts," "therefores," and "wherefores" of Peter and Paul, we will be in a fair way to interpret their epistles.

I., II. AND III. JOHN.

These three epistles are by John, the beloved disciple, and the son of Zebedee, who also wrote the Gospel bearing his name and the book of Revelation. Written probably late in life, they are filled with the deep practical thoughts of a worker and thinker.

Notice at first who the epistle is written to; in the beginning he uses the broad term "you" who would have fellowship with us; next, ii. 1, "Little children," then "Brethren," then "Fathers," 13, then "Young men," 14, and lastly he groups them all under the head "Beloved," adding, v. 13, this explanation, "To you that believe" (See iv. 1).

Next notice the reasons why he wrote:

1. "That your joy may be full" (i. 4).
- 2 "That ye sin not" (ii. 1).
3. "Because your sins are forgiven" (ii. 12).
- 4 "Because ye have known Him" (Fathers).

5. "Because ye are strong" (Young men) (ii. 13, 14).

6. "Because ye have known the truth" (xxii. 21).

7. "That ye may know that ye have eternal life" (v. 13).

8. "And that (knowing this) ye may (continue to) believe in the Son of God."

It has been called the "We know" epistle. Thirty-eight times does he use the two Greek words translated "know," summing up his entire discourse by saying, "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life."

The following are the principal "We knows":

1. "*We know* that we know Him." How? By keeping His commandments (ii. 3).

2. By keeping His word *we know* we are in Him (ii. 4, 5).

3. By the many anti-Christ's (apostates) *we know* we are in the last times (ii. 18).

4. By the anointing of the Holy Ghost *we know* all things—(immediate truth concerning salvation) (ii. 20, 21).

5. Our knowledge of other Christians depends on our knowledge of Him (ii. 29).

6. We are not known of the world because it knew Him not (iii. 1).

7. *We know* at His appearing we shall be like Him (iii. 2).

8. *We know* that He was manifested to take away our sins, and in Him is no sin (iii. 5).

9. *We know* we have passed from death unto life because we love the brethren (iii. 14).

10. *We know* murderers (unrepentant) have not eternal life (iii. 15).

11. *We know* the love of God because He laid down His life for us (iii. 16).

12. By love *we know* we are of the truth (iii. 18, 19).

13. *We know* He abideth in us by the Spirit (iii. 24).

14. *We know* God's Spirit by the confession of Jesus (iv. 2).

15. *We know* that we dwell in Him because He has given us His Spirit (iv. 13).

16. *We have known* and believe the love of God to us (iv. 16).

17. *We know* that we love the children of

God when we love God and keep His commandments (v. 2).

18. *We know* we have passed from death unto life (v. 13).

19. *We know* that we have our petitions (answers to our prayers) (v. 15).

20. *We know* that whosoever is born of God sinneth not (v. 18).

21. *We know* that we are of God (v. 19).

22. *We know* the Son of God has come and has given us an understanding, that *we may know* Him that is true (v. 20).

The epistle is declaratory: about sixty-five direct propositions are laid down; most of them sharp and short, from "God is Light" (i. 5), to "This is the true God" (v. 20).

It is antithetical: as for instance, i. 8, 9; ii. 4, 5; ix. 10; iv. 2, 3; v. 12.

It is doctrinal: it teaches the eternity of Christ (i. 1); the sinfulness of man, and Christ as our High Priest and Sanctifier (i. 8-10, ii. 1); the anointing of the Holy Ghost (ii. 20, 27); the second coming of Christ (ii. 28, iii. 2); the indwelling Spirit (iv. 15, 16); the witness of

the Spirit (v. 10); a sin that is unto death (probably physical death) (v. 16, 17).

The love of God to man, revealed in Christ, the love of Christ for mankind, and the love of man to man, are leading thoughts of this book.

The second epistle is a private letter to a lady, the third, "To the well-beloved Gaius." They reiterate some of the doctrines of the first.

JUDE.

The writer, who styles himself "The brother of James," undoubtedly refers to James the son of Alphaeus. His name also appears to have been Lebbæus or Thaddeus, (see Matt. x. 3) and (Matt. xiii. 55) they appear to have been brethren to our Lord.

The epistle is very general in its dedication, but refers, as does the second epistle of Peter, to those false professors and teachers, who seek to turn others from the true faith. It contains an allusion to a dispute between Michael and the Devil over the body of Moses; also to the prophecy of Enoch concerning the second coming of Christ with the saints in judgment. Study the 23rd and 24th verses, which teach Christ's keeping power and the joy that He will

have in presenting the church, His bride which He has brought safely through all these dangers, washed and cleansed, without spot or wrinkle, or any such thing, faultless before the Father.

REVELATION.

In this book the apostle John describes the panoramic views that passed before the eye of his spiritual vision while an exile on the island of Patmos. I will outline the scenes as dissolving views, as he gives them to us.

Chapters I-III. Epistles to the seven churches of Asia, showing seven periods of the world's history in addition to their immediate local bearing.

Ephesus.

Thyatira.

Smyrna.

Sardis.

Pergamos.

Philadelphia.

Laodicea.

Chapter IV. A throne is seen, surrounded by four beasts and twenty-four elders, who are praising Him who sits upon it.

Chapter V. A book is seen in the hands of Him on the throne, sealed with seven seals; no one can open it but "The Lion of the tribe of

Judah," who appears as a slain Lamb. Beasts and elders, joined by an innumerable company of angels, fall down and worship Him.

Chapter VI. Six seals are opened :—(a) A conquerer on a white horse. (b) A red horse, strife seated thereon. (c) A black horse with justice. (d) Death riding a pale horse, followed by Hell. (e) Souls of the martyrs in procession. (f) The great day of His wrath.

Chapter VII. (a) Four angels are seen on the corners of the earth, protecting it by holding the winds; another appears carrying the seal of the living God, who commands the spirits of destruction to wait till God's servants are sealed, before beginning their work.

(b) The twelve tribes each have twelve thousand sealed; after which a great multitude and innumerable, join in praise to God and the Lamb.

(c) The white robed throng found to be those who have come through great trials, but are now at rest forever.

Chapter VIII. Opening of the seventh seal and a half hour of silence. Seven angels are given seven trumpets; another angel offers up incense with the prayers of the saints; great

commotion on earth; six of the angels now sound their trumpets producing:—

1. Hail, fire and blood on the earth.
2. Mountain of fire cast into the third part of the sea and it becomes blood.
3. The star "Wormwood" falls into the third part of the rivers and fountains and they become bitter.
4. Third part of sun, moon and stars smitten.
5. Star falls having the key to the bottomless pit, which is opened; its smoke breeds locusts on the earth like great scorpions to torment those who are not sealed with God's mark.
6. Four angels of the Euphrates loosed to slay the third part of men with a great army of horsemen, but the remainder will not repent.

Chapter X. Another angel descends with a book and setting one foot on the sea and the other on the land, seven thunders roar, but John is told not to write these things, but to take the book and eat it; he finds it sweet to the taste but bitter within; is told he must again prophesy.

Chapter XI. He is now given a reed to measure throne, temple, altar and worshipers. Two olive trees and two candlesticks typify two

prophets of power, who at last must be killed and left unburied ; in three and a half days the spirit enters them again ; an earthquake follows and a tenth part of the city falls, and seven thousand are slain.

The seventh trumpet now sounds ; it is a note of victory. Beasts, elders and multitudes join in the cry ; the temple is opened amid great commotion of the elements.

Chapter XII. A woman is seen, clothed with the sun, who gives birth to a man child. A dragon is waiting to devour it but it is caught up to God and the woman flees. Michael and his angels now battle with the Dragon and his angels in Heaven, and the Dragon, which is Satan, is cast out. He pursues the woman who is given the wings of an eagle. The Dragon casts water from his mouth to drown her, but the earth swallows the water ; whereupon the Dragon, being wroth, goes to make war on the remnant of her seed, who are Christians.

Chapter XIII. Now from the sea rises a beast, having seven heads and ten horns, who receives power from the Dragon.

(a) One head is soon wounded to death, but the wound is healed and the wondering earth

worships both Beast and Dragon, who blaspheme and war with the saints.

(b) Another Beast appears coming out of the earth, who works miracles, causing all to worship the first Beast and receive his mark.

Chapter XIV. The next scene is laid on Mount Zion and a Lamb is seen leading the hundred and forty-four thousand marked with God's mark, singing a new song; these are the first fruits of the Gospel.

(a) An angel now goes forth to preach the Gospel on earth, while another goes forth to sound the doom of Babylon. The third carries warnings concerning the mark of the Beast.

(b) The Son of man now appears crowned, while a fourth angel proclaims the harvest ripe; a fifth responds with a sickle, while a sixth commands him to gather. The angel with the sickle gathers the grapes of sin, to be trodden in the wine-press of the wrath of God, from which flows blood, bridle deep.

Chapter XV. Again the scene is shifted to Heaven, and seven angels appear with plagues, while in the background, on a sea of fiery glass, victorious hosts sing "The song of Moses and the Lamb."

The angels with the plagues come forward and are given seven vials full of the wrath of God. The temple is filled with smoke and no one may enter.

Chapter XVI. The seven angels now pour out the vials of God's wrath: (a) A grievous sore on those who had the mark of the Beast. (b) The sea becomes as the blood of a dead man. (c) The fountains and rivers become blood. (d) Scorching heat. (e) Kingdom of the Beast filled with darkness. (f) The Euphrates dried up. (g) Voices, thunders, lightnings, earthquakes, islands and mountains fleeing, hail falling, men blaspheming,—terrible desolation.

Chapter XVII. Babylon, generally supposed to be the church of Rome, as a harlot is now seen on a scarlet beast, having seven heads and ten horns. The angel explains the mystery and tells of the final overthrow.

Chapter XVIII. The overthrow of Babylon in detail.

Chapter XIX. Chorus heard in Heaven, praising God for His righteous judgments. The marriage supper of the Lamb is prepared and the saints are called to the feast. The heavens open and "Faithful and True" again appears

upon the white horse, crowned this time with many crowns, His vesture dipped in blood, armed for the conflict. The Beast gathers his forces for the last pre-millennial conflict ; they charge, but are overcome, while their forces are slain by the sword, and they are cast into the lake of fire.

Chapter XX. (a) An angel appears from Heaven, bearing the key to the bottomless pit and a chain with which he binds the Dragon and casts him into it. Now the church rises triumphant in the first resurrection ; thrones are waiting to receive the saints, where as kings and priests they reign with Christ for a thousand years.

(b) But the thousand years are past and a new dispensation is ushered in. Once more the bottomless pit is opened and Satan walks at large. The accumulated wrath of a thousand years bursts upon the nations, and gathering again his scattered forces from the four corners of the earth, the number of which is as the sand of the sea, they compass the camp of the saints and the beloved city. Destruction seems imminent, but lo, the heavens open and the fires of God's wrath fall upon them and

they are devoured by the flames, while their leaders are cast into the fires of everlasting torment.

(c) Again the scene changes. A great white throne appears and on it the God of judgment. The books are opened, and another book, the Book of Life. The sea gives up its dead, death and hell vomit forth their corruption, and they are judged for salvation according to their works; and those not found in the Book of Life go to their own place and rejoin the Beast and the false prophet in the lake of fire.

Chapter XXI. Once more and now the last great change; former scenes are passed and gone, the heavens that rolled up as a scroll have been replaced by new ones, and the earth itself, without the watery waste of seas, purified by the fires that destroyed the wicked, has become new as Eden. Down from the New Heavens descends the church, the Lamb's wife, under the figure of a "holy city," the New Jerusalem; sorrow has forever passed away, and in this city tears are no more known, for they are dried by the love of God. The sea is of glass, the walls of jasper, the pavings of gold and the gates of pearl. In it is no night

and the gates are never closed ; perfect purity reigns (Chapter XXII), while through its fields from out the throne there flows again the River of Life, and on its banks the Tree of Life, perennial blooms and bears its monthly fruit. Once more an Eden blossoms forth in gladness, but an Eden of redeemed and happy souls ; sin shall no more enter, for the serpent now is bound ; no curse again shall mar the calm, but, eating and drinking of these fruits and streams, eternal joy and rest unbroken by disturbing care, shall fill the hearts of saints who worship God forever and forever.

Thus passed in panoramic view, before the eye of John, the pictures of the ages and the plan of God which centers 'round the first and second coming of our Lord and closing with the promise, "Behold, I come quickly and my reward is with me, to give every man according as his work shall be." Can we say from out our longing hearts "Even so, come quickly Lord Jesus."

VII.

THOUGHTS ON THE GREAT CONTRO- VERSY.

**"HEAVEN AND EARTH SHALL PASS AWAY, BUT MY
WORD SHALL NOT PASS AWAY."—*Matt.* xxiv. 35.**

THE Bible is not a difficult book to understand. Yet it is not probable that any one man has ever understood perfectly everything in it. If I could do it I would not believe it the work of inspiration. The prophets often prophesied without a perfect understanding of what they were saying, moved upon by that mysterious power, the Holy Ghost. The apostles did not perfectly understand the Old Testament scriptures until Jesus explained them after His resurrection, showing the true meaning of many passages concerning Himself, "in Moses, and in the Prophets and in the Psalms"; and it is to be doubted if even they fully understood one another at times when writing things "hard to be understood"; what wonder

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that the unlearned and unstable wrest them to their own destruction.

Nevertheless the opening proposition holds good ; the Bible on the whole, as we see it in the light of centuries, with shadows made substance, types realized and prophecies fulfilled ; with the Holy Ghost its author, brooding over this His own dispensation and taking up His continual abode in the heart of the believer to teach him these truths, is not, so far at least as a general understanding goes, a hard book to understand.

To be sure but few make any pretension to understand it, and why ? Simply because they do not study it. You cannot master a science without hard, continual application. You could not conquer mathematics without years of wrestling, thought and toil ; you could not understand the world's history without hard mental labor ; you could not understand and comprehend the literature of a nation without reading, reviewing, scanning and analyzing its history, epochs and writers. How can you expect to understand God's own book with its vast history, its beautiful literature and its Divine problems, without toil, study and appli-

cation? Thanks be unto God, the only truth absolutely essential to salvation is summed up in a verse (John iii. 16) and made so plain that "a way-faring man, though a fool, need not err therein"; but if you would grasp and grapple with the great moral truths unrolled from a Divine mind as the growing mind of the race could assimilate them, you must search, meditate and ponder, for God puts no premium on laziness.

It is a strange truth that men do not observe even the commonest things of every day life. We are so careless! I asked in illustrating this point one day in a company of professional men and women, "How many legs has a fly?" and though each one was seeking to protect his face from the troublesome little fellows, the different answers were almost as numerous as the flies. "Two," "Four," "Eight," "Six," "Three," "Five," were all given and at last one was captured to settle the question. How should one who has thought so little, be expected to understand the structure of his delicate feet, by which he walks the ceiling, or the more delicate structure of his little eye with its four thousand distinct and perfectly formed

lenses, through which a man may see as through a crystal when placed upon the microscope! When I ask you of earthly things and you understand not, how shall you understand if asked of heavenly things?

And yet, strangely enough, many give this very reason for not believing the Bible. "I do not believe in anything that I cannot understand." Well, if you don't, you don't believe much of anything; for you understand almost nothing of the commonest affairs of life. Can you understand the process which transforms the same food into wool on the sheep, hair on the horse, and feathers on the fowl? Can you understand how the seeds taken from the core of a single apple can produce several different varieties of apples? Let us lay out before us two little pinkish looking threads. They are two nerves, exactly alike in form and appearance. The highest magnifying power reveals no difference in their structure; one is a nerve of sight, the other of hearing. Can you explain how one of these little threads takes up the vibrations of the air and translates them to our brains as notes of wildest discord, or strains of sweetest harmony, while the other takes up

the more delicate waves, imperceptible to the first, and through the retina of the eye, paints upon the brain the panorama of nature? "By a different arrangement of its molecules," says the scientist; and we bow before him as did the woman to the wag who, when she asked him why a medicine caused sleep, replied, "Because of its soporific quality."

No! we take most things on faith *because they seem to be*. So we must first take God's word. Its test is, "If any man willeth to do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself," (as a man only) John vii. 17 (R. V.). If you are willing to do this, then we may profitably search to see if these things be so. Why should I think it strange to find a written revelation of God to man!

Is it not a self-evident truth that if there be creation there must be a creator? Or, you may say "I am an evolutionist." But to which school do you belong? There are about thirty different varieties classified now and it requires a man of more than average sense to be an intelligent evolutionist. But we hold that design tells of a designer and if there be a creator He

must be the common Father of us all, and if we are His children it would be most unfatherly to leave us in ignorance of ourselves in relation to Him. Now to reveal Himself to those of yesterday, to us of to-day and those who are yet to come, there must be a revelation developing with the capacity of man to receive and understand it until it has reached a perfect state; then it must be guarded against the possibility of change, either by adding to or taking from. This could only be done by and through written languages; and owing to the constant changing of all tongues with the advancing and changing civilizations, these languages having fulfilled their Divine mission must neither change from that time onward, nor be lost to sight, but, locked as in Heaven's vise, stand out to prove the first meaning of word, idiom, and construction therein employed. A glance at the Hebrew and Greek languages will show how perfectly these conditions have been met. The Greek language, sinuous and flexible, rounded and polished as no other language is or has ever been in past or present, withered at a glance when its work was done.

Now some men believe the New Testament

but have doubts concerning the Old. They are so connected and interwoven one with the other as to be inseparable. About five hundred times the Old is quoted or mentioned in the New. Christ is the nucleus of both Testaments. The New Testament is not a new will of God but a development of God's one unchangeable will manifested in a new covenant which had been promised in the Old. Christ read, studied, quoted and believed the Old Testament scriptures, with their miracles and strange records, so I must take them or reject Him as Divine.

He spoke of Noah and the flood when telling of His second coming. Several times He referred to Sodom and the destruction of the cities of the plain. Once He said, "Remember Lot's wife." He used Jonah as a figure of His own death and burial and to show that He did not regard it merely as an illustration, He said, "The men of Ninevah shall rise in the judgment with the men of this generation and shall condemn it; for they repented at the preaching of Jonah and behold a greater than Jonah is here." If the story was not true why did He use it?

It is one book and one Christ throughout. Dispute it scientifically and at once science divides as it always has and always will on all important questions; but its superiority over all traditions and all other religions asserts itself at a glance; and with each new discovery some hidden meaning is brought to light which inspiration alone could have penned. Now to deny the religion of the Bible is to deny all religion, for no other sacred books can stand for a moment scientific and philosophic tests.

How strangely absurd the ancient heathen cosmogonies appear to us now. The Egyptians taught that the heavens and earth were at first mingled together, but in time separated from one another. "The fiery particles, owing to their levity, rose to the upper regions; the muddy and turbid matter, after it had been incorporated with the humid, subsided by its own weight. By continued motion, the watery particles separated and became the sea, the more solid constituted the dry land; warmed and fecundated by the sun, the earth, still soft, produced different kinds of creatures, which, according as the fiery, watery, or earthly matter predominated in their constitution, be-

came inhabitants of the sky, the water, or the land."

Among the various myths of heathendom, none are more absurd than those believed by millions of Hindoos to-day. The Hindoo regards this as a revelation from Brahma. "This universe existed only in darkness, imperceptible, undiscernible, undefinable by reason. Then the self-existing Power, Himself undiscovered, but making this world discernible by fire elements and other principles, appeared with undiminished glory, dispelling the gloom. He whom the mind alone can perceive, whose essence eludes the external organs, who has no visible parts, who exists from eternity, even He, the soul of all beings, whom no being can comprehend, shone forth in person. He, having willed to produce various persons from his own substance, first with a thought created the waters and placed in them a productive seed. The seed became an egg, bright as gold, blazing like the luminary with a thousand beams, and in that egg he was born himself in the form of Brahma, the great forefather of all spirits.

"The waters are called Nara because they

were the offspring of Nara, the supreme spirit; and as in them his first progress in the character of Brahma took place, he is thence Narayana (he whose place of moving was the waters), from that which is the cause, not the object, of sense,—existing elsewhere in the substance, nor existing to our perception, without beginning or end,—was produced the divine male, formed in all the worlds as Brahma.

“In that egg the great power sat inactive a whole year of the creator; at the close of which, by his thought alone, he caused the egg to divide itself and form its two divisions. He framed the heavens above and the earth beneath; in the midst he placed the subtle ether, the eight regions and the permanent receptacle of the waters. He gave being to time, to the stars also, and the planets; to rivers, oceans and mountains; to level plains and uneven valleys; to devotion, speech, complacency, desire and wrath, and to creation. For the sake of distinguishing action, he made a total difference between right and wrong.

“That the human race might be multiplied, he caused the Brahman, the Kshatriya, the Vaishya, and the Shudra (the four castes) to proceed

from his mouth, his arm, his thigh and his foot. Having divided his substance, the mighty power became half male and half female and from that female he produced viraj. Know me, oh most excellent Brahmans, to be that person whom the male power viraj produced by himself,—me, the secondary framer of all this visible world.”

A young man asked me one day how the Bible was superior to the Koran. I told him the Mahommedan is taught by his Koran to believe that the mountains are created to keep the world from moving. “And God hath thrown upon the earth mountains, firmly rooted, lest it should move with you.” I asked him if that was sufficient and he said it was.

The Hindoos are also taught that the earth rests on the heads of elephants, whose moving causes the earthquakes.

In one of the Chaldean myths there is nothing but water and darkness, filled with moving and strange forms, governed by a woman whose name is Homoroka. This signifies Ocean. The Supreme Deity Bel cut her into halves; the one-half formed the earth, the other heaven. Bel thereafter cut off his own head

and from the drops of his blood men were formed.

A similar condition prevailed in the Phœnician cosmogony, but tempests rising, the sound woke into life sensitive beings, and henceforth living beings, male and female, moved in the sea and on the land.

Such are a few of the many strange theories born in the fertile imaginations of ignorant men concerning the creation.

How vastly different sound the simple words, "In the beginning God created the heavens and the earth." It was Job who dared to say, "He hangeth the world on nothing." This implied rotundity, and rotundity presupposed motion. Christ, in the prophecy of His second coming, plainly told that the earth was round. On one side men would be sleeping, on the other, working in the field; yet Galileo, sixteen centuries later, suffered persecution for advancing the same theory. Would science tell us the order of creation, it is doubtful if the most recent and reliable readings of science have even disturbed the original order of Genesis.

"As to the order of creation both Moses and geology agree. Both teach that at first there

was an abyss, or watery waste, whose dense vapors shut out light. Both make life to precede light; and the life to develop beneath the abyss. Both make the atmosphere to form an expanse by lifting watery vapors into clouds and separating the fountains of waters above from the fountains below. Both tell us that continents next lifted themselves from beneath the great deep, and brought forth grass, herb and tree, the three orders of primeval vegetation. Both teach that the heavens became cleared of cloud and the sun, moon and stars which then appeared, began to serve to divide day from night, and to become signs for seasons and years. Both these represent the waters as bringing forth moving and creeping creatures, and fowl flying in the expanse, followed next by the race of quadruped mammals, and last of all by man himself.

“There is the same agreement as to the order of animal creation. Geology and comparative anatomy combine to teach that the order was from lower to higher types. First, the fish, in which the proportion of brain to spinal cord is as 2 to 1; then reptiles, in which it is as 2 1-2 to 1; birds, 3 to 1; mammals, 4 to 1; man, 33

to 1. Now that is exactly the order of Moses ; who told him what modern science has discovered, that fish and reptiles belong below birds? As Mr. Tullidge says, 'With the advance of discovery, the opposition supposed to exist between revelation and geology has disappeared ; and of the eighty theories which the French Institute counted in 1806 as hostile to the Bible, not one now stands.' " *

Without being or pretending to be a scientific text-book, it defies science and holds its ground unchanged and unchangeable, while scientific theories go down, one after another through the centuries, like pins in an alley. It looked for a time as though the spontaneous generation theory would triumph ; but where is it now? Ask Bastion.

One of Voltaire's keenest scoffs was, "Your Bible says there was light before the sun ; how could there be light before the source of light?" Science which he quoted answers him and silences him now. We know that heat in a body causes vibrations in its particles, that 396 trillion per second cause a dull red light, from

*Rev. Arthur T. Pierson, DD., in address before Bible Inspiration Conference.

this to 765 trillion per second give various shades, when a soft violet colored light is emitted. Had he lived, he of course would have been an evolutionist and believed the earth was once a molten mass, and for a long time afterwards, during the process of its cooling, many colored lights and shadows might have covered it like a garment.

Materialists have laughed at "Holy Ghost generation" and said, show us one instance where nature's laws have been abrogated, above hermaphroditic life. To use Strauss' own words, "An exceptionless experience proves that only by the concurrence of the sexes is a new human being generated." The microscope during the last few years has revealed this hitherto hidden fact, that offspring has been and is being constantly produced virginally not only in the lower orders and hermaphroditic life but in higher orders of being. The drones in a hive of bees are from unfructified eggs laid by the queen. When Castillet wrote Reaumur that he had produced silkworms from eggs laid by a virgin moth, his answer was "*Ex nihilo nihil fit*," but it isn't doubted now.

"Throughout almost the whole series of liv-

ing beings, we find agamogenesis or non-sexual generation."—(Prof. Huxley on Biology, in *Encyc Brit.*) But poor Strauss didn't know that. Now if these exceptions have always occurred unknown to man, why is it absurd to believe that for once God made the exception among men and in virginal birth brought forth a Son! The supposition that the law of bisexual generation is universal has ceased; and while it does not in itself prove that Christ was born of a virgin, it is nature illustrating the process and scientific investigation answering scientific cavil.

Strauss said again but one thing was needful to demolish the Old Testament and with it Christianity. That was to find a connecting link between organic and inorganic life, and that Huxley had found that in the deep sea ooze, the gelatinous mass of slime on the ocean bottom. This he called *Bathybious* and demonstrated that it extended as lining tissue over the earth, solidified of course on the surface, and that henceforth no cultured man could be a Christian. These were some of his last words; could he have lived a few years longer he would have heard Huxley publicly surrender.

his theory and the very word become a term of reproach.

Around the antiquity of man much discussion has centered. Anthropologists have estimated all the way from 30,000 to 100,000,000 years for man's existence on earth, but the proofs and demonstrations have scattered to the winds, as have most other similar "proofs" for historical "facts" controverting Scripture. Now, in the first place, there is no such thing as an absolute Scripture chronology. The chronology which we find in our Old Testaments, and use merely for convenience sake, is man-made like the chapters and verses; and is the work of Archbishop Usher. If man should be satisfactorily proven to have existed 100,000,000 years (which there is little chance of) it need not shake our faith in the Bible.

In the year 1851 Mr. Leonard Horner was deputed by the Royal Society of London to make some interesting investigations in the valley of the Nile. Assisted by many workmen he sunk shafts across the valley from west to east; made deep borings and brought to light vases, pottery, burnt brick, etc. Then, of course, followed estimates. So far down, 12,-

000 years; next stage, 30,000; next, 50,000, and so on. When man's antiquity in the Nile valley had been established for several more thousands of years, and might have gone on indefinitely, lo! they suddenly came upon a broken statue of Rameses II; then the stamp of the Grecian honeysuckle and other things showing that the very oldest relics excavated did not antedate Alexander the Great, who was crowned king B. C. 336.

A similar history is connected with the famous skeleton of Guadaloupe and the conglomerate fossil rock of Derbyshire; the fossil human bone of Natchez, Tenn., and the skeleton found near New Orleans, all passed through similar experiences and were at last relegated to the common bone-yards of recent dates.

A certain scientist calculated that it would require 150,000 years for the building of the coral reefs off Florida; but another of as reliable authority says that in the Indian Ocean twenty-seven feet were formed in one year, while the estimate of Huxley on the age of Niagara changed 10,000 years in his journey from Buffalo to Nashville. These are but half

a dozen instances taken at random from numberless similar experiences.

The stones by the wayside have yielded inscriptions chronicling the march of the children of Israel during their wilderness wanderings, and they corroborate the Scripture account.

The Necropolis, or City of the Dead, in ancient Egypt, has yielded to the archæologist a rare find in the vast number of mummies of young persons in one section, hastily embalmed and stowed away like cordwood. Dr. Frank De Hass says: "For scientific purposes we examined many of these remains, and, to our surprise, found them mostly young persons, with heads thickly coated with straight black hair, all their teeth sound, their bodies well proportioned, and full of habit as if they had died suddenly. They also appear to have been embalmed hastily, simply wrapped in swathing bands and dipped in common pitch or bitumen. As it was here, or near this, that Moses wrought his miracles before Pharaoh, and as this was the Necropolis for all Egypt, may not some of these be the victims of Divine wrath who perished on that awful night, when the destroying angel passed through the land, cutting off "the

first born," the flower and hope of the family, in every Egyptian household?—(Frank DeHass, DD., in "Buried Cities Recovered," p. 56).

The tombs of the Pharaohs have yielded a long unbroken line of mummies, with one exception, namely, the Pharaoh of the Exodus. In the Bulaq Museum at Cairo his place is a vacancy, for his mummy is missing, while on his monument his exploits are chronicled, and something is said concerning his ancestors, but the record breaks off abruptly with, "And then"—and there it stops. He has no tomb. Prof. Henry Brugsch, the Egyptologist, has recently published a book on the seven years' famine in Egypt. It contains an account of inscriptions on the rock near the first cataract, describing a famine and its consequences under one of the Pharaohs. The volume contains, it is said, not only the translation but the text, and from the ancient hieroglyphics again confirms the Scripture record.

If all else should fail, yet must Scripture stand, because of her prophecies and their fulfillment. No honest student can carefully study prophecy in the light of history without being awed by its remarkable fulfillment. The very fact that

men dared to write concerning the most powerful monarchies of earth, as the Hebrew prophets did, was in itself a miracle; but that these prophecies should be fulfilled were miracles inconceivably greater. The destruction of Babylon and Nineveh; the blotting out of Egypt as a nation, and even telling by whom it should be done: "Behold I will give Egypt unto Nebuchadnezzar, King of Babylon, and he shall take her multitude and take her spoil; and it shall be for the wages for his army." (Ezra xxix. 19). B. C. 572, twenty-three years later, Nebuchadnezzar entered and conquered Egypt, fulfilling the prophecy.

Now, notice that Ezekiel prophesied this with Isaiah's open prophecy before him, foretelling the speedy overthrow of Babylon and her power. Isaiah had prophesied about a hundred and seventeen years before this, saying, "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But

wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the island shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come and her days shall not be prolonged." (Isa. xiii. 19-22.)

Thirty-four years after Babylon's king had been used to fulfill Ezekiel's prophecy, Darius fulfilled the prophecy of Isaiah, and Babylon for the first time lost her beauty, and the "glory of kingdoms" passed away forever. Alexander the Great and others sought to rebuild it, but in spite of all attempts, her ruins crumbled on. Men in recent days have doubted the accounts of her glory. Herodotus gained the title of "Father of Liars," instead of "Father of History," largely from his descriptions of Babylon, as he had seen her ruins and learned of her traditional grandeur. But now we know. And the bosom of the earth but held the secret till the time had come, and then revealed it to the industrious archæologist, corroborating God's old prophets.

The prophecy concerning Nineveh was so

literally fulfilled that other cities were built over her ruins, and until the last few years it was not even known where the site was, and scoffers even doubted the existence of the place; but now it is exhumed, and her former magnificence has been revealed. In it, among other treasures, were found historical tablets giving an account of the flood. Similar records were found in Babylon, agreeing in the main with the Mosaic record.

When I one day confronted an infidel with the prophecies concerning Christ, he said, referring to the prophecies in general: "They were written after the things had happened." Well, it takes but scant knowledge of literary or historical criticism to disprove that. Again he said, "Men made these things happen just so as to say prophecy is fulfilled." "Ah! said I," "what religious enthusiasm Judas must have had when he betrayed Christ and would take but the thirty pieces of silver, and then went out and hanged himself, that the Scriptures might be fulfilled." For five hundred years the transaction and its result had been on record in prophetic Hebrew literature even to the details of filling his place in the company

of the Apostles and buying the Potter's field with the money. I will do my skeptical friend the justice to say that he made no light or scoffing reply, but I left him in deep thought.

Hume exhausted the evidence against the possibility of miracles ever happening; boiled it down, concentrated it, condensed it into one brief sentence, "*Miracles do not happen.*" Yet Prof. Huxley, in his book on Hume, treating the subject, mind you, from the same standpoint, says, "No event is too extraordinary to be possible, and therefore if by the term miracle we mean only extremely wonderful events, there can be no just ground for denying the possibility of their occurrence."—(See page 134 of Biography).

Every man morally renovated by the Gospel is a miracle. Do you believe his word? He says: "I tried to do this alone and failed; I asked Jesus Christ for help, he gave it and I succeeded."

Every prophecy fulfilled is a miracle. It doesn't take much of a man to prophesy, but it takes a supernatural man to prophesy events in detail hundreds of years in the future that shall come to pass.

There never was a greater prophecy or a greater miracle than the prophecy of Christ and its fulfillment to date when He said, "Heaven and earth shall pass away, but my word shall not pass away." How was it to be preserved? a mere peasant in days when speeches were neither printed nor reported. Was ever such audacity seen or heard of? What did he mean by that saying? He stood on the hillside of Judea and looked out upon the plains below dotted with cities and towns. He stood between two of the mightiest opposing forces the earth has ever seen. Greece, not yet fully past the twilight of her golden age; the glory of Pericles in her statesmanship and Phidias in her art; of Socrates and Plato in her philosophy; of Demosthenes in her oratory, and of Æschylus and Sophocles in her drama, still gilded her isles and flashed across the Ægean Sea.

On the other hand was Rome, great in war as was Greece in art. At his feet lay Jerusalem with Herod's Temple, forty and six years in building. Yet in that sentence he boldly declared that Greece and Rome should be no

more, and later on he said that of the temple not one stone should rest upon another: and Jerusalem should be an heap.

Wondrous prophecy! wondrous fulfillment! Where is Greece to-day? We know her glory but in Strabo, Herodotus and Zenophon.

And Rome! Gibbon will tell you her story. And Jerusalem! In bearing out another prophecy she rises in the flight of centuries about her old and scattered ruins, a witness for the truth.

{ And His word! In every land and well-nigh every language, beyond the seas and under every sun, the Gospel sheds its light; and untold millions now, as smaller gatherings then, hang lingeringly upon the gracious words that fell from this man's lips, who spake as never man had spoken. To blot out these words now would be to blot out half the poetry and art and song of all the civil world; to blot, in fact, the libraries of the world out of existence.

VIII.

THE GREAT CONTROVERSY CONTINUED.

"FOR I AM NOT ASHAMED OF THE GOSPEL OF CHRIST FOR IT IS THE POWER OF GOD UNTO SALVATION."—*Rom. i : 16.*

In February of 1854, an observer, stationed on the old historic mountain of Sinai, might have seen approaching its base a solitary traveler; his gray locks floating in the breeze, his step firm and elastic, his face suffused with a glow of half suppressed eagerness. It was his second journey in ten years from foreign lands to this spot; a journey made at much expense of time and money, a journey with one single object in view. What was it? At the foot of this mount which has witnessed so many strange and eventful scenes, nestles in a secluded niche, the quiet Convent of St. Catherines. 'Twas here that nine years before, this traveler, Constantine Tischendorf by name, had seen in a waste basket an old book; a book in manu-

script ; the manuscript of a large portion of the Old and the entire New Testament Scriptures, also the long lost Epistle of Barnabas and the Shepherd of Hermas. That he might secure this relic of antiquity was the object of his return. He was successful ; and we know this prize today as the "Sinaitic Manuscript." On the part it had to play in historical criticism we will dwell later.

On the 17th day of May 1881 the religious world was waiting in anxious expectation the publication of the revised version of the New Testament. For two hundred and seventy years there had been no new and popular translation of the Holy Scriptures. The many changes in the English language since 1611 made some portions of the Old and New Testaments well nigh unintelligible to the ordinary English reader ; while the advanced scholarship of these days, re-inforced by modern research and discovery, could clear away much rubbish and bring strong light to bear on many dark points. While all, of course, are not perfectly satisfied with the result, nevertheless on the whole it is a vast improvement in many respects on the old version.

In 1884 the work of translating the Old Testament was completed. We now have the revision bound as one book.

In 1560 the Geneva refugees published a translation of the entire Bible sometimes known as the "Britches Bible" as in Genesis iii: 7 "Aprons" was translated "Britches."

In 1535 Miles Coverdale translated it from the vulgate compared with the best German versions. This was the first complete English version and was published by command of Henry VIII. at Zürich. Now for the first time, the people had access unrestricted to the Scriptures.

In 1527 Wm. Tyndale had translated the New Testament which was printed at Antwerp, and was the first English Bible printed. This edition was publicly burnt by order of the Bishop of London and Tyndale suffered martyrdom nine years later.

A few years later John Rogers published a version of the Coverdale and Tyndale Bibles which was publicly burnt by order of the Inquisition of Paris.

In 1380 Wyckliffe had translated a manuscript edition, but few could possess the treas-

ure; a single copy cost \$150.00, while a day laborer on the London bridge received thirty-seven and one-half cents for his day's work.*

In 1290 unknown workmen had translated a similar manuscript edition of which three copies are said to be still in existence.

Most of these versions had been translated from original manuscripts though the Septuagint was generally used.

The tenth century had seen some Arabic

*Strange to say these old Bibles never depreciated in value but instead have constantly advanced in price.

At the sale of Lord Crawford's library, at London a few years ago, the Mazarin, otherwise the Gutenberg Bible, the earliest book printed with movable metal types, in original oak boards, was put up at £650 and was sold for £2,650. Tyndale's Pentateuch in black letters brought £255 and Tyndale's New Testament in black letters £230. Miles Coverdale's Bible in English black letters with woodcut folio, first English Bible printed, brought £226.

The Mazarin or Gutenberg was printed by John Gutenberg at his home in Mainz from an old Latin folio and completed in the summer of 1455. There are but eight copies known to be in existence. Quite recently one was bought in New York by John Ellsworth of Chicago for \$14,800. This copy is to be placed in the Newberry library of that city.

versions; the eighth, several Georgian and Persian, while the year 515 had witnessed the completion of the Philoxenian version by Polycarp, the martyr, by order of Philoxenias, Bishop of Hierapolis.

The fourth century was marked by the advent of several Ethiopic and Egyptian and one Gothic version, but at its close or in the year 405 the Latin Vulgate was completed, which the good and patient Jerome begun in the year 382 and completed after more than twenty-one years of labor amid the scenes and in the land of the book. The reverence for the old Greek version known as the Septuagint, amounting well-nigh to superstition, militated against the reception of this new departure, much as a similar feeling has kept back the revision in our day.

Tertullian, who lived A. D. 150-220, and others quoted from an old Latin version made in North Africa at the close of the first or beginning of the second century. No entire copy of this has been preserved, but fragments, representing nearly every book in the New Testament, are still extant. (Scrivener in his introduction to the Study of the New Testa-

ment gives a catalogue of these thirty-eight fragments).

There is also the ancient Syriac Bible, known as the Peshito or simple version. Critics disagree as to the date of this, some assign it a place at the beginning of the fourth century and some at the third, while others enthusiastically place it at the close of the first century. It is wanting in some of the later books, part of the Anti-Legomina, namely II and III. John, II. Peter, Jude and Revelation, but these being probably some of the last books written, were received later. At the beginning of the fourth century they were generally recognized as canonical.

In 1842-1847 about five hundred Syrian manuscripts were received at the British Museum. Among these Dr. Cureton, one of the librarians, found a fragment of the Scriptures, very ancient, and in many respects valuable. Some have enthusiastically contended for it greater antiquity than the Peshito, as for instance, Dr. S. Davidson, who dates the Peshito at A. D. 200 but places the "Curetonian" early in the second century.

The early church was very careful in all these

matters, as many spurious Gospels and Epistles had appeared, among which might be mentioned "History of Joseph, the Carpenter," "Protevangelion of James," "Gospel of Thomas the Israelite," "Gospel of the Nativity of Mary," "Gospel of Marcion," "Gospel of Nicodemus," "Epistle of Paul to the Laodiceans," "III. Epistle to the Corinthians," "Epistle of Peter to James," of "Paul to Seneca," "Shepherd of Hermas," and many others. These are called Apocryphal, or non-inspired books. Some of them are very valuable as bearing on the history of the times and for various other reasons.

Before the invention of printing all Bibles were in manuscript form and each copy must be made by hand ; a long tedious process, but vast numbers of them were thus copied. Many of the most important ones are distributed as follows : England has 250, half of which are at Oxford, 75 in the British Museum at London, 24 in the Lambeth Palace, 19 in the libraries at Cambridge, 17 in the possession of the Hon. Robt. Curzon at Sussex and the rest are scattered : Scotland has 7 and Ireland 3 ; Italy contains 320, more than half of these are

in Rome, more than 100 in the Vatican library, about 50 are in Florence, 20 in Turin, 7 in Naples, 50 in Venice, 6 in Modena and a few are scattered; 228 are in the Imperial library at Paris and there are 10 besides in France; in Germany and Austria there are about 90; Vienna has 28, Munich 27, Hamburg 6, Pesth 2, Treves 2, and others are scattered. Russia has over 70 of which the most important are in St. Petersburg. There are 19 in Spain, 1 in Toledo and all the rest in the Escorial at Madrid. Switzerland possesses 14, Holland 6, Denmark and Sweden 1.

These manuscripts are of three kinds, known as Cursives, Uncials and Palimpsests. The Uncials are the oldest, being printed in large black capital letters. The Cursives are in running hand, while the Palimpsests may be either Cursive, Uncial or both, as it refers to one once written, then erased and rewritten at later date. Of course there are no autograph books and letters of such early date, sacred or profane. We are obliged to accept copies, the same as of Homer or any other writing worthy of being preserved. The manuscripts of the Scriptures, however, are more numerous than

all of these combined and far more ancient. {
Homer wrote eight or nine centuries before
Christ, yet there is no complete copy of his
manuscripts later than the thirteenth century,
A. D., though some fragments might be
assigned to the sixth. One manuscript of Virgil
is assigned to the fourth century (in the Vati-
can) but it stands alone. This is an Uncial (the
only one). There is also one Uncial of
Aeschylus, and one of Sophocles, but there
are 163, all told, of the New Testament, 83 of
which are complete, and 1997 Cursives, 30
being of the entire Testament.

The severe persecutions through which the
early Christians passed, compelled them to give
up their books, in many instances, to be
burned, especially the early persecutions under
Nero and under Diocletian later. But copies
were rapidly multiplying and by the end of the
second and third centuries, transcribers in scores
of Monasteries and Convents were supplying the
world. The tenth, ninth, eighth, and seventh
centuries were rich in them and most of them
have been preserved, many have been saved
from the sixth, a few from the fifth and two
from the fourth. The age of these manuscripts

is told by the material and the style. The first were probably written on papyrus; these crumbled and passed away. Then on skins, often dyed some bright color and sewed together to form a roll. From the sixth century parchment was principally used until the ninth, when a coarse cotton paper took its place; this in the latter part of the tenth century was superceded by a better quality, generally linen.

Perhaps the oldest known book in the world is an Egyptian roll of papyrus written by Ani, a High Priest, 1300 years before Christ. This has recently been deposited in the British Museum. The oldest Greek writing known is in the books exhumed from the ruins of Herculaneum and Pompeii; buried in the year 79, A. D. These are of papyrus, stuck together with a sort of gum and rolled with some heavy weight. The characters are large Uncials and much like those of the earlier New Testament manuscripts.

The first were of this nature without any mark or sign for punctuation, the sentences were not even separated. A little later larger letters marked the beginning of sentences, sometimes running out into the margin; then spaces

were left between them ; then, in more rapid writing, the characters were inclined slightly and later still, connected like a running hand ; these latter were known as *Cursives*. Up to the tenth century none of them were dated, but their places and dates must be determined by these signs. The earliest bible manuscript bearing a date is the copy of the Gospels known as "S" in the Vatican library, which was written A. D. 949.

Can you imagine anything more valuable to the critical textual student than one of these old treasures? Until the present century, little had been done along this line of study of a closely critical and valuable nature. No such work could be prosecuted until after the invention of printing. John Mill, of Oxford in 1707, made the first "serious attempt" at textual criticism. He spent thirty years in preparing his edition and died two weeks after its publication.

Dr. Richard Bently also did some good work in defending Mill's labor after his death.

From England this line of criticism was soon transferred to Germany and John Albert Bengel was the next critical student. He published a critical edition in 1734.

In 1751-52 John James Wetstein, a native of Basel, Switzerland, published a two folio volume at Amsterdam. After him came John James Grierbach whose second and principal edition was published early in the present century. He died in 1812.

Scholz, a Roman Catholic Professor in the University of Bonn, published an edition in 1830 and 1836. Contemporary with him, Chas. Lachman of Berlin labored, making a new version from old manuscripts, discarding the hitherto received texts.

But it was for two men to lead the way to grander results, impressed by their ardor to give their lives to this work. These men were Constantine Tischendorf and M. Tregelles, both born in the same decade, both poor; the former in Germany, the latter in England. These men have won the lasting gratitude of Christians by their faithful, painstaking work.

What the future has in store for us none can tell! It may be that in the dust of ancient monasteries there still sleep treasures more rare and precious than any yet exhumed.

This chapter cannot deal to any great extent with the manuscripts, but it will take a brief

glance at four, including one Palimpsest. The most valuable one of the fifth century is known as *Codex Alexandriensis A*, or the *Alexandrian Manuscript*. This is in the British Museum and for a long time stood alone as a witness to the early text. It was presented to Chas. I. in 1628 by Cyril Lucar, the patriarch of Constantinople, who brought it from Egypt. When the British Museum was founded in 1753, it was immediately transferred from the royal private collection to this national depository. It is in four volumes, three of which contain the Old Testament in the Septuagint version, and the fourth, the New Testament with many defects. It has 793 pages, 13 inches long and 10 broad, and it is written two columns to the page.

Tradition ascribes it to one Thecla, a noble Christian woman, who was martyred in the early part of the fourth century, but that is somewhat doubtful. The characters are large, round uncials, but some of it is said to be rather dim.

If the Greek letters were English the following would be a fair specimen of the first part of the Gospel of St. John.

IN THE BEGINNING WAS THE WORD AND THE WORD
 WAS WITH $\overline{\text{G D}}$ WAS THE WORD
 HE WAS IN THE BEGINNING WITH $\overline{\text{G D}}$
 ALL THINGS BY HIM WERE MADE AND WITH
 OUT HIM WAS MADE NOT ONETHING
 THAT WAS MADE IN HIM LIFE WAS.
 AND THE LIFE WAS THE LIGHT OF $\overline{\text{M N}}$
 AND THE LIGHT IN THE DARKNESS
 SHINETH. AND THE DARKNESS IT NOT COM-
 PREHENDED THERE WAS A $\overline{\text{M N}}$ SE
 N FROM $\overline{\text{G D}}$ THE NAME OF HIM
 WHO WAS JOHN

In 1786 the entire text of this manuscript was edited and published that all scholars might have access to it, as an aid in determining just the very words that came from the apostles.

But there are more valuable as well as older documents than Codex A. Until recent years the *Vatican Manuscript* or *Codex B.* was the most ancient and valuable relic in existence. It without doubt dates back to the first quarter of the fourth century; possibly earlier. Some parts of it have been worn and torn away but for the most part it contains both Old and New Testaments. It is printed on fine delicate vellum and has 1518 pages. So strict, however, has been the watchcare over it, that

no Protestant student could have access to it. Not even such men as Tischendorf and Tregelles were allowed to study it undisturbed, though bringing letters of commendation from Priests, Prelates and Librarians ; and the only transcriptions from it had been so poorly edited as to be of little critical value.

Now at last comes the report from Rome that the prevalent and more liberal spirit has prevailed and the whole manuscript is to be published in photographic fac-simile under the editorship of the Abbe Cozza-Luzi, co-worker with Vercellone, who bought out the only well known edition. One hundred copies of the New Testament are in this edition which may be had in a volume of about 300 pages at the price of 200 lire or about \$40, the first fifty subscribers also receive four volumes of the Old Testament at the same rate. It is reported that a smaller edition of another manuscript known as the Codex Marchalianus is also being issued. It is not known where Codex B originally came from. It appears in the first catalogues of the Vatican library, which was founded by Pope Nicholas V. in 1448 but who gave it is unknown.

There is still a more valuable one, however, than this, *Codex Aleph*, the famous *Sinaitic Manuscript* of Tischendorf, whose discovery introduces this chapter. Containing as it does nearly the entire Bible, it also restores a portion of the long lost original of the "Shepherd of Hermas;" and the "Epistle of Barnabas," both considered by some sections of the church as inspired at one time and valuable for critical work. It contains the New Testament entire. It is on vellum and is, of course, an Uncial. It originally contained 1,460 pages but only 790 remain intact.

As old or older than Codex B., furnishing a new text of that far off date and open freely to the student world, it was indeed a valuable acquisition. No wonder the finder danced for joy in his cold cell in the convent and spent the night transcribing portions of it for immediate use. Was it not a peculiar coincidence that should have discovered this priceless treasure in the convent whose first foundation was laid by pious Helena, mother of the first Christian Emperor, whose name he bore? (Constantine). 'Twas in the very date assigned to this manuscript that she built the town whose site,

two centuries later, Justinian occupied by the Convent of St. Catherines.

We are told that Constantine gave Eusebius an order for fifty copies of the entire Greek Scriptures to be prepared on the finest material and by the best workmen. These manuscripts were transported from Caesarea to Constantinople in two government wagons to be inspected by the Emperor. Then they were distributed among the churches for use and preservation. It is not unlikely that the Sinaitic manuscript was one of these.

The most valuable Palimpsest is in the Greek department of the National Library at Paris and is marked *Codex C.*, or the *Codex of Ephraem*, the Syrian. Without taking space to give its history, let it suffice to say that it passed through many lands, known only as versions of the old Syrian preacher until the seventeenth century, when some one discovered traces of another text underlying that of Ephraem. After centuries of time and great labor and many experiments and failures the desired results were at last obtained by Tischendorf in 1842, and a large portion of the Scriptures from a very early date was brought to light. It is

kept in the National French Library at Paris where it has been since about 1535, when it was brought from Florence. Thus, link by link, we trace the chain of evidence back to the fountain head.

We now stand on the verge and look back into the third and second centuries of the Christian era, within two centuries of John and Paul; we stretch our trembling hands and wonder if the chasm can be bridged. Did our Gospels and Epistles exist before the second or third century? or were they written then as many would have us think? Now if we can but demonstrate that these manuscripts were in general use at that time, that copies had multiplied and been accepted by the church, that writers were quoting from them, that catalogues had been made, that the doubtful point had been passed somewhere back of this time, then we may have rest.

What light shines out of the third century's darkness? Thank God, its skies are bright with stars—their mission was and is to witness for the truth. For, during the first three centuries about forty writers whose works still live, refer to or quote from, the New Testament Scrip-

tures. From different cities and far away lands; from the frozen north to the sunny south; from the icy hills of Germany to the arid plains and deserts of Africa; such was the growth and spread of the Gospel. Passing back from such well-known names as Origen, who wrote to refute the arguments of Porphyry, the Infidel, Tertullian, Hyppolytus, Clement of Alexandria and other well known names of the third century, we come into the second. Now we touch the hem of apostolic garments for on one at least of the companions of our Lord, the light of this century dawned.

In this century we have Papias, Justin Martyr, Dionysius, Irenaeus, Hegesippus, Athenagoras and many others; but perhaps more valuable than any of these is the fragment of what is known as the "Diatessaron of Tatian." Tatian died at an advanced age in the year 176 A. D. He was a disciple of Justin Martyr; who in turn was a disciple of Polycarp, the martyr,* who was

* Polycarp was martyred during the last half of the second century. Canon Westcott says: "His death is variously placed from 147-176. The recent investigations of M. Waddington as to the date of the Proconsulship of

personally acquainted with the Apostle John, having been associated with him for about thirty years.

For a long time it was supposed that Tatian wrote or compiled a Harmony of the Four Gospels and a recent discovery has given us portions of a commentary on it by a writer of the fourth century, and furnishing enough of the text to show beyond the possibility of a doubt that his Harmony was composed of four Gospels, no more and no less. As Dr. Harnock, a celebrated German scholar says, "They are so closely interwoven, so ingeniously spun together that nowhere, so to say, is any seam visible." Now this work must have been done some time between 150 and 176 A. D. and in the writer's mind there was neither doubt nor question as to the authenticity of these Gospels.*

L. Statius Quadratus, under whom Polycarp suffered, fix the true date Feb. 23, 155 or 156, A. D.

* I saw somewhere in an infidel book the statement that there were no Gospels written before the third century (of course this ground has been long since abandoned by educated Rationalists). How are these facts accounted for? The Tuebingen School admit but four of the New

Even earlier, some time between the years 125 and 140 A. D., Marcion, who was excommunicated from the church at Sinope, compiled a Gospel to suit his own fancy and in it used much of the Gospel of Luke. His list of scriptures also includes the Epistles of Paul, while the "Muratorian Fragment," another old manuscript of the date 170 A. D., gives a list of nearly all the books of the New Testament as we have them to-day.

Now if in the early part of the second century the churches all over the land were revising their lists of scriptures as they received the last volumes, all lists mentioning the same books, all the copies made by hand and sent out, how long before this time must the work have been started to make these results possible? But back of all this again, Barnabas, Hermas, Clement, Ignatius and Polycarp testified to their authenticity in the first century; some of

Testament books as of the first century, but they have never accounted for one of these many facts, and their "arguments" are often so silly as to make one wonder how a man of sense could be puerile enough to advance them.

them, very old men, died early in the second century.

Catalogue after catalogue has been handed down, each giving complete lists, or where one has lacked the other has supplied, while the writings of the christian Fathers of the first three centuries have yielded to the patient searcher all the words of the New Testament in quotations, save about half a dozen verses. And in this day and time when the doubter seeks to undermine the very foundations of our faith by pulling at the authenticity and genuineness of the Sacred Record, God shows His church that He has better cared than they for the gracious words that can never pass away, and as the monuments of cities builded long ago are in this time of need brought forth, so from the dust of Convent shelves old manuscripts, long lost, appear, and in the musty tomes of writers otherwise long since forgotten and ignored, the precious fragments of the scattered Word are found and joined again.

IX.

CONCLUSION.

**"THY TESTIMONIES HAVE I TAKEN AS AN HERITAGE
FOREVER."—Ps. 119: 111.**

Around this book the conflict of the ages centers.

Other foundation can no man lay, and when he thought he'd laid it firm some passing storm swept it away, 'twas builded on the sand. The shores of time are strewn with wrecks and hulls and floating spars of Atheistic philosophy and scientific speculation. The church alone seems founded on a Rock; and the old ship Zion goes speeding on. She has never retreated in battle but bearing high the banner "In hoc signo vinces," the banner of the cross, the sword of the spirit in her hand, she has pressed steadily onward. Little by little the kings of the earth fell back before her; "science—falsely so called" gave up its false premises, philosophy became christianized and the enemy's sword was turned against himself;

(196)

persecution arose both within and without, but she outgrew them all and conquered by her love instead of hate ; and the blood of martyrs crying to her from the ground but cheered her on—the fagot added fuel to her flame.

Earth's mightiest potentates unable to destroy the infant Christ, were much less able to destroy His infant Bride. Where are they *the church* now? Just glance a moment at their fate. "Tiberius and the other three Neros after him suffered violent deaths. After him Domitian Galba within seven months was slain by Otho and Otho afterwards killed himself being overcome by Vitellius. Vitellius was shortly afterwards drawn through the city of Rome and after he was tormented was thrown in the Tiber. Domitian after having poisoned his brother and proved himself a cruel and vindictive persecutor of the Christians, was murdered in his chamber, his wife knowing and consenting to the deed. Commodus was likewise murdered by Narcissus, Pertinax and Julianus experienced a like end. Severus was slain in England, and his son Geta was slain by his brother Bassianus, who was in turn murdered by Marcrinus. Heliogabalus, a glutton in

habit, a monster in cruelty, was killed by his own people, drawn through the city and thrown into the Tiber. Maximinus, having slain the Emperor, his benefactor, three years after was slain by his own soldiers. Maximus, Balbinus, and Gordian were all three slain. The wicked Decius was drowned, and his son was slain in battle, at the same time. Gallus and Volusianus his sons, Emperors after Decius, were both slain by conspiracy of Emilianus, who within three months after was also slain himself. Valerian was taken prisoner by the Persians and was there made the butt of ridicule by Saporus, the Persian king, who also used him for a stool to leap upon his horse. Galienus was killed by Aurelian; Aurelian, also a persecutor, was slain by his secretary. Tacitus reigned six months and was then slain by Pontus; Florianus, his brother, reigned two months and was murdered by Tarsis. Diocletian and Maximian both deposed themselves from the empire. Maximinus died a miserable death; and Maxentius after being vanquished by Constantine was drowned in the Tiber. Licinius also being deposed from his empire, was slain by his soldiers. Thus did the just vengeance of God fall

upon the wicked and cruel Emperors who arrayed themselves against the cause of Christ."*

Equally terrible was the death of many of the persecutors of the Paris and Spanish Inquisitions, and of the persecutions of England and Languedoc.

Early in the second century Lucian, the silver-tongued, Celcus, the Vindictive, and Porphyry, the Mild, waged their relentless war against the Christian Church. But for Origen and others, who refuted their arguments they would have been long ago forgotten and their works blotted out.

Julian, the apostate Emperor, led on the fray and sought to extirpate Christianity and the Bible from the earth, but one day in his Messopotamian campaign a barbed javelin pierced his side; he couldn't draw it out, but seizing a handful of the oozing gore he threw it heavenward crying, "O, Galilean, Thou hast conquered," and he died.

Hierocles of Bithynia and Arrian the Stoic were also among Christianity's prominent ene-

*Death bed scenes.

mies. Their names only live and are known as barnacles hang to a vessel's side.

Or come down to the history of recent years. The long line of French materialists, Voltaire and the Encyclopædists, Diderot, D'Alembert, Rousseau, and Baron Vanholbach, heading the list which to-day is headed by the eloquent Renan.¹ In Germany: Göthe, Schelling, Vogt, Czolbe, Holderlin, Strauss, Baur and Feuerbach. In England: Bolingbroke, Hume, Francis, Newport, Hobbes, Gibbon, Mill, Spencer, Tyndale, Darwin, Huxley and Bastian. In America: Paine, Parker and Ingersoll. What a memorable year to our old men was 1835 when Strauss first propounded his mythical theory of the Gospels. How the trembling adherents to orthodoxy in Germany began flocking to his side. How the rough sword of Baur cut its way through cherished traditions while the graceful pen of Renan dipped in perfume capered through our tenderest thoughts. It's a pretty romance and as such we still enjoy it.² But the Tuebingen school is gone, dead as its founder well nigh. Baur did some good work

¹ Recently deceased.

² The "*Vie de Jesu*."

in his own strange way, but the harm so much feared has never been seen. Kuenan, and Wellhausen followed by Prof. W. Robertson Smith led on the school that turned from the New Testament to the Old again, but archæology opened to the world the literature of 4000 years ago fresh as if just from our press and the theories of the recent and promiscuous authorship of the Pentateuch or Hexateuch have been utterly exploded and demolished in the light of Assyrian and Egyptian history.

Well, many of them are dead and gone! The miserable end of Voltaire and Diderot has again and again been rehearsed. Voltaire, shut out from a priest by his own followers, offers his physician half his fortune for six months of life. "You can't live six weeks," said his physician, and in a few days he was dead. Diderot, smuggled away by his companions, left no dying testimony. Voltaire had said he had heard that twelve fishermen founded Christianity; he would show the world that one Frenchman could overthrow it. His printing press, it is said, has since been used to print the word of God, and his very house is used to-day as a Bible depository. Who reads his works now?

or what materialist would think for a moment of using his arguments to-day? There is but one who in the face of all revelation, discovery, and admission, still dares to cheek it through on the old lines, using arguments long since abandoned by his own leaders.

There may be many things about the Word of God that can never be explained in this life, but not one of the absurd arguments in "The Age of Reason" stand for a moment to-day, and the book has become obsolete.

"Baur, the leader of the Tuebingen School, maintained that before the last quarter of the second century no traces of the fourth Gospel could be found; but his disciples have been compelled, step by step, to concede one after another of the testimonies against which he contended. Every new discovery since his day—the *Philosophumena*, with their rich Johannean citations out of Gnostic writings, the conclusion of the Clementines, with the history of the man born blind, the Syrian commentary on the Diatessaron of Tatian, have definitely confuted contentions of criticism which had been long and obstinately upheld."*

*The Gospel and its witnesses.

For years Renan oscillated between his convictions for and against the authenticity of the fourth Gospel, but at last conceded it in the thirteenth edition of his "Life of Jesus" in which it assumed its permanent form. He says, "At the first view it seems that the most natural hypothesis is to admit that all these writings are really the work of John, the son of Zebedee," and again "In conclusion I admit the four (canonical) Gospels as serious documents. They go back to the age which followed the death of Jesus."

Strauss sought from the beginning to demonstrate the unauthenticity of the much controverted fourth Gospel, but in his third edition of the "Life of Jesus" he signified some doubts as to his previous doubts. But later on he returns to his former frame, and doubts the doubts that he before entertained of his original doubts. Where will such teachers lead us and how can we be safe for a single day in following such counsellors! They constantly dispute one another. In the introduction to Renan's "Life of Jesus," he says, "M. Strauss is mistaken in his theory of the compilation of the Gospels."

The best of documentary evidence is still extant to prove that Paine died between prayer and blasphemy. The last words of Francis Newport were, "Oh the insufferable pangs of hell and damnation." Hobbe's last words were "I am about to take a leap in the dark." Gibbon died "the death of a philosopher," expecting the same future as his horse. Hume, having seduced his mother from the Christian faith, was far from her at her death. In vain she cried for some of the comfort of his philosophy; she found it not, and in terrible mental agony went down to the apostate's grave.

Higher destructive criticism has wellnigh vacated its last stronghold. Its crumbling walls have tottered, swayed and fallen, as manuscript after manuscript has been unearthed and city after city has been exhumed,—God's silent witnesses for His eternal Word.

Geology and the Bible harmonized, Astronomy and the Bible walking hand in hand, the Amorphous Amoeba a failure, the mythical theory of the Gospels exploded, Huxley writing theological treatises, the New Testament proved to be authentic, the testimony of the resurrection of our Lord established beyond

a doubt; the foundation of the Christian was never so secure as to-day, in the first faint glimmerings of twentieth century dawn. Discovery succeeds discovery in rapid succession. Who can say but that before another century draws to a close, the scoffer shall have been routed from his last hiding place and the Rationalist shall stand naked before the world; or like Adam of old, clothed only in his self-made garment of leaves.

But what of all these dancing lights, like *ignes fatui* along the path of life! or like the wrecker's fires on dangerous coasts to lure the weary mariner! I hear again the tread of marching centuries, their step at times unsteady but their lines continually advancing. Again I see the long innumerable file of human souls; with bandaged eyes they hasten on; some holden by their joy, some by their sin and passions, others by their love of gain; on, on, and ever on, they march, to music soft and sensuous, or piping shrill and high, and now they stop a moment as if to ask the way. A guide is near and holding up a book well-worn and marked, says, "This is the chart." Some hear and heed. But on the other hand, another

risers, says the guide is wrong, the chart is false ; some heed his words and turn by to the left. On, on, and ever on they go. But ever and anon the ranks again are thinned by some false light ; now a Lucian, now a Celsus, now a Gibbon. Then a Newport, a Voltaire, a Hume ; here a Strauss, there a Paine ; while at the last the pale and sickly flame of Ingersoll's flambeau attracts the giddy, simpering, vapid van. But looking back we see these side-tracks closed and blocked by mouldy ruins of false guides. Oh could that man have known that in a quarter of a century, the very doubt that turned him back would all be cleared away, and that the very advocates of these false theories would take back all they ever said, and sue for mercy. But they are gone, gone, down to the darkness of eternal night. Brother, friend, which line are you in to-day ? If in the wrong one stop ! for God's sake stop ! before it is too late.

Perhaps you have not been down into the depths of the book of God to see its beauties yet. A few years ago in passing through Virginia, I spent a day in the beautiful little town of Luray. Of course I wished to see its caverns. I ventured with my guide through an

opening in the earth and passed down into the darkness, the guide leading the way. "It is very dark" said I. "Fear nothing and follow me" he replied. In a moment more he had reached up and pressed the electric button and the whole cavern was flooded with brilliant light. Stalagmite flashed to stalactite, while rocky wall and vaulted dome shone out in brilliant corruscating scintillations. "Grand! grand! grand!" I was forced to exclaim. "Come on," said he, and I followed on. At length we came to a little hollow in the cavern's floor that was filled with water. "Reach in your hand," said my guide, "and see what you find." "A flat stone," said I. "Move it," said he. I moved the stone and found within my grasp a pebble, white, and fashioned like an egg. "It is the bird's nest," said he, "and when originally discovered held two pebble eggs instead of one." "Wonderful formation!" said I.

We then passed on and soon the sound of rippling, gushing water could be heard. Again we stopped and reaching back behind the rocky ledge, the guide produced a cup that I might drink, and pleasant was the draught.

We journeyed on and then he pointed down behind a rock and asked me what I saw. "A human bone," I said,—there in the limestone floor, secured as by the hand of ages. And again we passed on. Then blocking up our path, two mighty pillars lay. The one beneath had been, at some time, a giant stalactite, depending from the roof, but falling through some convulsion of nature, it lay helpless and supine, while from its place another, large as itself, had formed, lengthened, touched its predecessor, split, and clasped it in a close but cold embrace. When the earth was without form and void, that work was going on.

And filled yet with the awe these sights had wrought within my soul, we passed a little further on. "Stand there," said he, and going to another spot, he reached behind a shelving rock and found a wand. Before him stretched a graded scale of stalactites. He struck one with the wand, and then another, and the notes of a good old hymn rolled up the cavern's mouth, clear as an organ peal.

And often since, I have thought how like that cavern is the Word of God! At first it seems all darkness and all doubt, but a gen-

tle voice soon says, "I am the way," and the Divine Guide, searcher and revealer of the truths of God, touches the electric button, and "the light shineth in darkness." God puts no premium on laziness. "If thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord and find the knowledge of God." (Prov. ii. 4).

In it are many strange and wonderful things. "The bird's nest and its eggs called to my mind the words of the Hero of the book, "The birds of the air have nests, but the Son of Man has not where to lay His head." As I drank the gushing water I thought of the Water of Life, which should be a well of water springing up within the caverns of the heart, of which if a man drink, he shall thirst no more. As I stooped and gazed at the bones of some poor traveler of ages past, I thought of the bones of those that strewed the wilderness—*because of unbelief*. As I gazed on those grand stupendous pillars, I thought again, "How are the mighty fallen," and of Saul and his sons, taller by an head and shoulders than those about him, and yet laid low because he turned from

God. And when I heard the notes of music pealing forth as from an organ, then I said, "How like the book!" The spirit takes the wand and from the very rocks such sweet, celestial music bursts upon the enraptured ear as only those attuned to heavenly song can know.

Have you been down in this cavern of beauty—this mine of wealth?

There's many a nugget hidden there,
Of silver and of gold,
There's many a jewel rich and rare,
The half has never been told.

Who is so wise that he can say, "There is nothing in the Bible for me"? The wisest men of earth have lingered among its sacred pages and delighted in its study. Its history is valuable, its biography instructive and entertaining, its characters as varied as the heart of man. Its poetry is unsurpassed, its morality unexcelled.

What is it you love—the study of literature? The Bible is filled with beautiful literature passages of wild and burning eloquence, or sweet, like mothers' lullaby to still her restless babe. 'Tis here the business man finds wisest coun-

sel. Here the Geologist may study the Rock of Ages; the Naturalist may find "The Lion of the Tribe of Judah," or the dove that abode upon him. Here for the Astronomer shines the "Bright and Morning Star," while all things center and revolve about the "Sun of Righteousness." Music here holds her sway—from the plaintiff dirge-like wail of Jeremiah, "the weeping Prophet," to the grand, impassioned strains of Isaiah, till it seems as if every pipe and reed in God's great organ responds to the soft notes of David's tuneful harp.

Is it not strange that man should be uninterested in this book and fail to believe its teachings! And yet even infidelity has its uses. Doubting Thomas was as necessary to Christ's little band in fulfilling the great plan as was Peter or John. Cast down and despondent they saw the great mission apparently fail. The Master was taken from them and put to death, but lo! as they were in the depths of despair, He appeared to them again in person. What else could have put new life into that little band, what else could have sent them forth to preach, to suffer, and to die? Would they die for a dead man who had failed in his mission? **THEY**

SAW THE LORD. "But Thomas was not with them." When he came they told him what they had seen, but he naturally said, "I don't believe it." "But we all saw him." "I don't believe it." "What will convince you—seeing Him?" "No, I must put my fingers in the wounds, both hands and side." Well, a little while after Jesus met Thomas, accosted him, and told him to touch the wounds, and in his unbelief he opened them afresh, and then exclaimed, "*My Lord and my God!*" Ah, Jesus might have said, "Your confession is worthless to me as a matter of faith, you have seen, you couldn't help believing; blessed are those who believe because of faith in my Word."

Confute everything else in the Bible, were that possible, and you still have the warm, living, glowing character of JESUS. What are you going to do with that? He meets you in the way, as He did Thomas, with the mildest life, the sweetest, purest, and at the same time most unexpected doctrines. Environed by the customs of His day, He bloomed a veritable Rose of Sharon in the moral and spiritual desert of His native land.

While calling himself the "Son of Man,"

that is, humanity's common son, He also called Himself one with Israel's God, Jehovah. Prophets had foretold the coming of a Messiah, who should be miraculously born, do certain remarkable things, and usher in a Messianic reign. He said He was that Messiah and fulfilled the conditions. When He answered the young nobleman who addressed Him as "Good Master," He said, "Why callest thou me good—there is none good save One, that is God." In other words, you a Jew, calling me good and yet not recognizing me as the Messiah, after my declaration. If I am not God, I am, to draw it mild, anything but good. What was He if He was not the Son of God? First, the illegitimate son of a Jewish harlot; second, a moral and intellectual prodigy, born more than nineteen centuries before his time—for the world has never yet reached his standard; third, a liar; fourth, a hypocrite; fifth, an enthusiast, who was willing to lay down his life in the dawn of his rapidly approaching day to substantiate his life's lie. To accept such a Jesus requires a process of mental athletics inconceivably greater than accepting the doctrines of the incarnation and of the resurrection.

If Zoroaster was the greatest lawgiver, Confucius the greatest moralist, and Mahomet the greatest religionist, as some have supposed, still was Jesus a greater moralist than Confucius, for not only did he go further in His tenets, but He never failed to observe perfectly His own precepts. He was a greater religionist than Mahomet though He did not even establish His own religion. His was the only one that ever took such hold upon His followers that they gave their own lives to establish it after His death. He was a greater lawgiver than Zoroaster for He discovered to men the principle and secret of all law and its observance, and gave but one law, the law of Love.

Ninety-five times He spoke of the beauty of belief and the sin of unbelief concerning God, the Scriptures and Himself, yet never did He speak of Himself as believing anything. Thirty-seven times He commended their faith or reproved their lack of it, but never spoke of His own. Was it an accident? No, He had no need of faith or belief or that any man teach Him for *He knew*.

He never wrote a book nor in fact anything

save once a sentence in the sand; yet more books have been written about Him than about all other men before or since His time.

Alexander, Hannibal and Napoleon fought battles, gained victories and established kingdoms by the sword—they all passed away. Alexander reigned thirteen years and by his sword well-nigh conquered the world, but from the day of his death his power and kingdom passed away. Jesus labored three years, won His battles by love and said, "Put up thy sword." His kingdom and power have increased from that day to this. Schools of thought and philosophy have come and gone, but the teachings of Jesus shine brighter and brighter from day to day.

DeWitte, the great German semi-rationalistic Bible critic, said at the close of his long and studious life: "Although the manner and the means of the resurrection of Christ is involved in impenetrable mystery, the fact itself can no more be questioned than the murder of Cæsar."

Prof. Hupfeld of Halle, Germany—to some extent it seems a destructive critic—said one day: "I stand still before Christ as before a riddle, in the presence of which all my philo-

sophical and historical criticism is silent. I know not what to call that Being to whom in the entire history of humanity I find no analogy. But I find that the whole history of humanity before Him and after Him points to Him, and in Him finds its center and solution. His whole conduct, His deeds, His addresses, have supernatural character, being altogether inexplicable from human relations and human means. I feel that here there is something more than man, that He must be a Divine ambassador, but how He is it I do not undertake to say."*

The leading French sceptic of his day, M. Renan, whose eloquent tongue and facile pen have sought in vain to eliminate from Jesus His divinity, pauses in awe at times before Him and if displeased is quick to lay the charge at the door of His biographers. Once he says, "But whatever may be the surprises of the future, Jesus will never be surpassed."

He follows Him during His earthly pilgrimage with growing interest, at times like Peter

*Rhimes' *Life of Hupfeld*,—quoted in *Homiletic Review* for Dec. 1889, p. 549.

afar off, but follows Him still; watches with Him in the garden while others sleep; draws near the judgment hall of Pilate and mingles there his tears with His; mourns with the weeping women at Calvary; and then at last, in viewing Him upon the cross in death, exclaims: "Repose now in Thy glory, noble Founder. Thy work is finished, Thy divinity is established. Fear no more to see the edifice of Thy labors fall by any fault. Henceforth, beyond the reach of frailty, Thou shalt witness from the heights of divine peace, the infinite results of Thy acts. At the price of a few hours of suffering, which did not even reach Thy grand soul, Thou hast bought the most complete immortality. For thousands of years the world will depend on Thee. Banner of our contest, Thou shalt be the standard about which the hottest battle will be given. A thousand times more beloved since Thy death than during Thy passage here below, Thou shalt become the corner stone of humanity so entirely that to tear Thy name from this world would be to rend it to its foundations. Between Thee and God there will no longer be any distinction. Complete conqueror of death, take possession of Thy

kingdom whither shall follow Thee, by the royal road which Thou hast traced, ages of worshippers."

What flight of poetry is this that takes Jesus of Nazareth out of the realm of substance and transports Him to a world of fancy and of dreams—that creates for Him only a poet's heaven and a poet's divinity?

Said Napoleon on one occasion in summing up a conversation on Christ: "I see nothing here of man. Near as I may approach, closely as I may examine, all remains above my comprehension—great with a greatness that crushes me. It is in vain that I reflect—all remains unaccountable."

Goethe, Rosseau, Kant, Schelling, Hegel, and multitudes of others whose philosophy has gained them the current title "Infidel," have all given grand testimonies to the greatness of Christ and the power of the Gospel.

Zoroaster might have been a myth, yet in the ZEND-AVESTA Persia might still find her religion; Sakya Muni and Confucius may have never lived, yet the VEDAS and ANALECTS still contain enough teachings, precepts and forms; Mohamet may have been an imposter, but the

cry of the Mohametan KORAN in hand is ever the same, "Allah is God and Mohamet is His prophet,"—not so, however, with Christianity. The Life, Death and Resurrection of Jesus Christ form hub and spoke and fellow to the wheel of our religion. Take away His life and we have no revealer of the secrets of God. Take away His death and we have no atonement for sin. Take away His resurrection and we of all men are most miserable, as we have leaned on a broken reed and staked our salvation on a dead Jew. Knowing and living out a personal Christ is Christianity. The problem of the first century is the problem of the nineteenth, solved only in the life of Him who willeth to do God's will by believing in the name of His only begotten Son whom He hath sent. Ask God for His thoughts on Botany, and He carpets the earth with beauteous flowers. Ask Him for a lesson in Astronomy, and the Sun-god chasing clouds by day, or space, bespangled with innumerable stars at night, is His answer. Ask Him once again to teach us of Divinity, and high on Calvary's cross He hangs the Sun of Righteousness around whose radiance revolve

unnumbered satellites called Christians. "These are my witnesses," says He.

The first sceptic was found in the apostolic band, and Christ convinced him by sight that others might believe through his testimony. Doubt has always had its part to play in the world's history; and honest doubt should be as kindly dealt with now as in the days of Christ; while he, the doubter, ought to look within himself to see if there he might not find the secret of his trouble, then come to Christ and be taught of Him. 'Twas in the early days of Porphyry, Celsus and Julian, that God gave the world an Origen, an Eusebius and an Irenæus. A Paine and a Voltaire called out a Wesley, a Whitfield and an Edwards. We had no Moody till the age of Ingersoll.

The days of papal supremacy, when thought was quenched and doubts were silenced by the stake, simply acted as an opiate upon the church,—intellectually, morally, spiritually, she slept. But now she rises and puts on her strength, sends out her legions to the land of the Book and searches for the truth. There has never been a day since the last apostle

talked with men, when men might be so certain of an intellectual faith in Christ as to-day. The arguments for the truth of the Gospel, the inspiration of the Scriptures and the divinity of their Hero, are simply incontrovertible, unshakable, convincing. It is true that changes have come in Theology, and theological positions have been and will continue to be abandoned; but we must remember that Theology is but man's thoughts arranged, concerning Scripture and God. Foundation blocks have seemed to go, but they have been of wood and each time a block of granite has supplied its place. There have been many changes in rationalistic thought, but the doctrines of God's word stand to-day as they stood eighteen centuries ago, and an unshaken faith grows brighter as the centuries pass by, emerging from each fresh cataclysm with its pristine beauty untarnished. Stuckenburg says: "We can but rejoice if science, philosophy and criticism rub the rust of ages from the truth and so polish it as to restore its divine brightness."

A recent writer has said in speaking of the Christian faith: "It has no more right to identify itself with any intellectual situation

than it has to pin its fortunes to those of any political dynasty. Its eternal task lies in rapid readjustment to each fresh situation, which the motion of time may disclose to it. It has that in it which can apply to all, and learn from all. Its identity is not lost, because its expressions vary and shift, for its identity lies deep in personality, and personality is that which testifies to its own identity by the variety and the rapidity of its self-adaptation to the changes of circumstance. So with faith. Its older interpretations of itself are not false, because the newer situations have called for different manifestations. Each situation forces a new aspect to the front. But ever it is God and the soul, which recognize each other under every disguise. Now it is in one fashion, and now in another; but it is always one unalterable wisdom which is justified, recognized, and loved, by those who are her children.

“We will not, then, be the least afraid of the taunt, that we are all accepting and delivering from our pulpits that which once threw us into anger and dismay. Only let us learn our true lesson; and in our zeal to appreciate the won-

ders of Evolution, let us hold ourselves prepared for the day which is bound to come, when again the gathering facts will clamor for a fresh generalization, and the wheel will give one more turn, and the new man will catch sight of the vision which is preparing, and the new book will startle, and the new band of youthful professors will denounce and demolish our present heroes, and all the reviews and magazines will yelp in chorus at their heels, proclaiming loudly that now, at last and forever, the faith which has pledged itself so deeply to the obsolete and discredited theory of Evolution is indeed dead and done with. Faith will survive that crisis, as it has survived so many before, but it will be something, if it does not drag behind it the evil record of passion and blindness, with which it has too often disgraced its unwilling passage from truth to truth."*

Would you be a doubter? What profit in it {
all? What earthly satisfaction? Darker than }
the valley of the shadow of death—for there is
no light there; colder than the waves of the
mysterious river, more bitter than the waters of

* *Lux Mundi*— Essay on Faith. p. 30.

Marah before the sweetening branch; no light! no hope! blackness! darkness! despair! Agnosticism says in its honesty, "I know nothing,"—combined with the baldest Atheism, it says, "Nor do you."

The confession of Fichté, an honest German philosopher, sums up the consolations of Agnosticism: "I know nothing of any existence, not even my own. I, myself, know nothing, and am nothing. Images there are—they constitute apparently all that exists, and what they know of themselves is after the manner of images; images that pass and vanish without there being aught to witness their transitions; that consist in fact, of the image of images, without significance and without aim. I, myself, am one of these images. All reality is converted into a marvelous dream, without a life to dream of and without a mind to dream—into a dream made up only of a dream of itself. Perception is a dream; thought, the source of all the existence, and all the reality which I imagine to myself of my existence, of my power, of my destination, is the dream of that dream."

I would prescribe for my philosophical agnostic friend that he abstain from all food and

drink for twenty-four hours, taking moderate exercise the meanwhile. I will guarantee that his images shall disappear and his dreams scatter, or become realities by breakfast time on the second morning.

Away with such dreary nonsense! Let me at least believe that I am myself, rather than a victim of mental delusion; that I am the product of a divine mind, rather than of chance; that I am here for a purpose, not as an accident; that God is my father, rather than a tadpole; that the faculties and attributes which go to make up that which I call my soul, Conscience, the Faith Faculty, and the Moral Sense, eternally differentiate me from my dog, who has none of these; and lastly that where I am going is more important than where I came from, as I am here, not responsible for my arrival, but left to prepare for my departure.

The book which we call the Bible alone sheds light on these subjects, gives me a good reason for being here, informs me how I came, reveals the loving fatherhood of God, and tells me how to live on earth that I may have a home beyond the tomb. Scarcely a moral code of moral in-

fidelity to-day, but owes its birth to some teaching of God's book.

I was reading a silly infidel book by a silly woman, a protégé of Ingersoll, the other day and noticed how after demolishing the Bible she set up her code of religious precepts, not one of the many tenets there laid down, but first saw light at Sinai or in the sermon on the Mount, or in the Epistles. I will do her the justice to say, she probably didn't know that. But if she was an attendant on the churches she professes to despise, she would hear her propositions all discussed regularly and would also learn their source.

No man is dissatisfied with the Bible unless he wants to live a bad life. No man grumbles at the God of the Bible unless he has a quarrel with purity. No man curses hell unless he finds himself on the way there, and unwilling to accept repentance as the first step toward God. Then he turns his little garden hose hellward and seeks to put out hell and in the general inundation deluge heaven. He makes God a figure of speech ; proves that man came from a monad ; reduces eternity to its lowest terms and shows the idea of a soul to have been born

in the brain of a religious fanatic ; and in so doing makes a few other weak-minded souls as miserable as himself and then at last induces them to join his company.

Watch the scholarship of the age and you will find most of it on the side of Christianity. Observe the American and English Colleges and you will find the Tom Paine and Voltaire Societies of one hundred years ago, replaced by the Young Men's Christian Association now. We have seen the aggressive spirit of christianity grow and burn among them until within a little more than three years, five thousand of these students have offered themselves for foreign missionary work.

Look abroad and you will find the German Universities, nearly all materialistic and rationalistic a few years ago, rapidly emptying their chairs of infidel professors and filling their places with Christian men. France, dissatisfied without the Lord and His Christ, once more proves a fertile mission field. Said Prof. Jardines at Geneva recently : " Our race is sick and miserable. . . . In the land of science (France) from which we came, nothing has been found, taken all in all, that is better than faith."

Look out again and see the heathen stretching out their hands and opening their gates to Christianity and the Bible, finding them not only superior to their own religions, but satisfying their souls.

Look again and find this book translated into three hundred languages and dialects—the most popular book in the world.

Look again and see the decaying remains of the old log meeting houses give place to elegant churches of brick and stone, the number constantly increasing until now we are building nearly seventeen a day. What then shall we say to the insipid, lying drawl, "The church is dying out"? How can we be blamed for saying that he who makes the statement is either a knave or a fool? The church of God is on her grand triumphant march, with conquering banners waving, spire flashing to spire, and bell tolling to bell, she marches grandly, gloriously, but humbly on, conquering and to conquer. The sword of the Spirit which is the Word of God has been her only weapon, her motor power, the Holy Ghost, Inspirer of the Word. The Hero of the Book, the Rock of Ages, has been her foundation. Don't be afraid

of the Book, young man, it is standing every test.

Once during the early days of the church, there was a young Roman soldier named Martius, who had been converted to Christianity. The Centurion of his band died and upon Martius, his mantle was to fall; but he who stood next beneath the fortunate young aspirant, knowing of his faith, through jealousy, made known his secret to the Emperor. The penalty was death, and Martius was summoned to appear before him. When the Emperor looked upon his stalwart, manly form, he hesitated to deprive the state of so good a soldier. "Are you a Christian?" he asked. "I am, Sire," answered Martius. "I will give you until to-morrow morning to reconsider," returned the Emperor, and Martius was lead away. Theotecnus was then Bishop of Rome, and hearing of the young man's sad plight, sought him out in his confinement. He brought with him a beautiful Centurion's sword, with glittering blade and jeweled hilt, and, laying by its side a role of scripture, said, "Son, I know of your unhappy lot; now (pointing to the book and sword)

choose for yourself." For a moment the young man looked longingly upon the glittering blade and thought how well his strong right arm could wield it in the fight, in leading his band to victory. Then he looked upon the Book and thought of all the comfort it had brought, of all the precious promises it bore, and of its Christ, who died that he might live. "Choose," said the Bishop. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it," and as he read the words his eyes were filled with blinding tears that trickled down his sunburnt cheek. Then reaching out his hand he drew the precious volume to his heart. "I choose," he said, in solemn tones. "And thou hast chosen well," replied the Bishop, for before the setting of to-morrow's sun thou shalt be with thy Lord." The Emperor died and passed away but Martius still lives and for eighteen hundred years has been singing the praises of his King. Fear not them who destroy the body, but God, who has power over body and soul. These are days when the glittering blades of pseudo-science and philosophy tempt us as we first begin to think

for ourselves; but a second glance at the old Book touches our hearts with tender thoughts and sweetest memories. May the Good Spirit help us in our choice for Christ's sake. Amen.

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